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United Church of Canada Board of Evangelism
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Breaking the Barriers

*"He has made a unity of the conflicting
elements by breaking down the barrier
which lay between us." Ephesians 2: 14.*

39TH ANNUAL REPORT, 1964

BOARD OF EVANGELISM

AND

SOCIAL SERVICE

THE UNITED CHURCH OF CANADA



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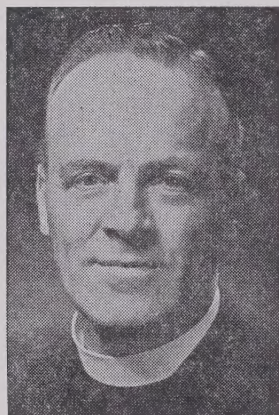
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Preface



The printed Annual Report of the Board of Evangelism and Social Service has won a place for itself in the life of the Church. It not only tells the story of the work of this Board. By the inclusion of addresses, newspaper clippings, editorial comments and pertinent statistics from a wide range of sources it turns out to be a cross between the "Oxford Dictionary of Quotations" and "Pertinent Thoughts for Busy Parsons". I am told that even editors keep it within reach for ready reference.

For some years the questing mind and clipping hand that gathered the report together was that of our present Moderator, The Right Rev. James R. Mutchmor, formerly the Secretary of this Board. His wide scope of interest and knowledge was faithfully reflected in each new edition. It

is now my pleasure to introduce to the readers of this document his successor in the office of Secretary of the Board of Evangelism and Social Service, the Rev. J. R. Hord. Those who have been watching closely have been impressed by the relaxed ease with which he has stepped into this difficult position and has picked up the reins of responsibility. You will find in this thirty-eighth Annual Report traces of a new mind on the job and fresh hands at the scissors.

"The application of the principles of the Gospel of Jesus to the whole of life" is the responsibility given to this Board by the Church. It is an assignment beyond all human capability. Yet you will find in the pages that follow an honest attempt to remind ourselves and one another that God's plan "for the fullness of time" is "to unite *all things* in Christ, things in heaven and things on earth."

GEORGE W. BIRTCH, *Chairman.*

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EVANGELISM AND SOCIAL SERVICE

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MODERATOR'S MESSAGE

RIGHT REV. JAMES R. MUTCHMOR, *Toronto, Canada*

This is a brief message made in response to a request of Rev. J. R. Hord, Secretary of this Board, for its Annual Meeting. I would have preferred to present it personally, but will be in Winnipeg during your sessions, in obedience to the *Manual* requirement, "that the Moderator visit the Church."

Before listing my "three points", let me say a word about my travels. On being elected Moderator, I decided to visit The United Church in Canada. Ours is a vast country. The Communion to which we belong is everywhere. It ministers to all kinds and conditions of people in every type of neighbourhood. Many of its presbyteries are off the main line. To quite an extent, its Conferences are more representative than its General Councils.

There is a gap, indeed a rather wide gap, between our Communion as a Conciliar Church governed by its four courts (session, presbytery, conference and General Council) and its growing and at times arrogant Organization Church. There is also a gap between the central area of The United Church in Canada and its regions. This gap exists also between our Communion in Canada and the areas of World Missions in which we serve.

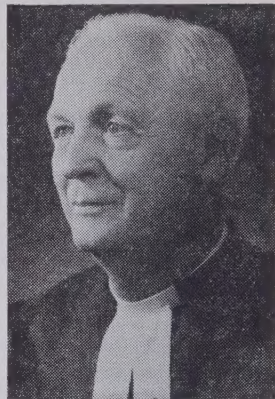
To bridge these gaps requires good leadership, much travel, quiet listening and plenty of hard work. The gaps cannot be bridged by a spate of mimeographed letters or similar technical means, all of some importance in their proper place. Rather the gap must be narrowed and bridged by the *Manual instruction*, "to visit the Church."

I add a word from my experience of many years as a Secretary and now as Moderator, to confess that my visiting of the Church was often curtailed by pressures of office work. Many such duties require attention but the gap of which I speak will not be narrowed from a swivel chair in an office. I come now to my three words, as follows:

First: At this Board's Annual Dinner last year, Mrs. Mutchmor and I were the recipients of many kindnesses. This event stands out in our memories. We will not forget it. Though we cannot believe we deserved the many tributes received, we do appreciate the thought and kindness of this Board and of all Evangelism and Social Service conveners and committee members.

Second: Both as a Secretary and now as Moderator, I become increasingly aware of the importance of proclaiming the Word of God and making disciples for Jesus Christ. These are the two primary tasks of the United Church, and the major responsibility to provide leadership in such essential work rests with this Board.

It is realized that such subjects as moral issues, rural economics, sociology, social work, Christian witness on the political front, and international affairs, must engage this Board's attention. These and related matters are important but none of them, nor the sum of them, even



approach in importance the New Testament requirements for the Church to stress at least four basic words: Repent, Believe, Go and Give.

Permit me then to conclude this second point by stating my confident hope that this Board will continue to make "the gospel of God" and "the gospel of the Kingdom of God", to take two phrases from the first chapter of St. Mark, top priority concerns and objectives.

Third: I am indebted to Rev. G. B. Mather for the phrase, "outside the structure of the Church." I owe much also to the press, radio and TV for opportunities to use these media to make the work of the Christian Church better known outside its structure.

The Board of Evangelism and Social Service on its own and in co-operation with the Board of Information and Stewardship, has the task of using effectively all means of communication. Let us realize that we now live and work in a period of simultaneity. The Canadian family views TV for an average of five hours a day. Radio can most effectively tell the news story *as it happens*. The printed word is static; the radio and TV words are dynamic.

It is the United Church in general and this Board in particular, that has the task to present the claims of Christ and His Church *outside* its structure.

This brings me back to where I started in my emphasis, "visit the Church." Increasingly effective communications must be made, *on the spot*. G. K. Chesterton once said: "to make a thing real, make it local." Certainly it has been my experience that communication via press, radio and TV are made most effectively not from Toronto but rather from local newspaper, radio and TV stations, large and small. I say then to the Chairman, members and staff of this Board and through you to all concerned conveners, get out into the vast reaches and areas of Canada and communicate the gospel.

Good Wishes: I conclude with a word of good wishes to all. May this year; the 40th Anniversary of Church Union next year; the Centennial in 1967; and all the years God gives us to worship, witness and work in His Church, be rich in achievement. You enjoy a much better climate both in Church relations and in international affairs. It is a good time to pray and work. May God bless you and all your endeavours.

A PRAYER OF ARCHBISHOP COSMO GORDON LANG

O Lord, I give myself to Thee,
Thine ever, only Thine to be.

This day I consecrate all that I have or hope to be to Thy service—all that I have been I lay at the foot of Thy Cross. O Crucified Lord! forgive the sins of my past life; fold me within the embrace of Thy all-prevailing sacrifice; purify me by Thy Passion; raise me by Thy perfect submission. Son of Man, hallow all my emotions and affections; gather them to Thyself and make them strong only for Thy service, enduring through Thy Presence. Eternal Word, sanctify my thoughts; make them free with the freedom of Thy Spirit. Son of God, consecrate my will to Thyself; unite it with Thine; and so fill me with Thine own abundant life. King of Glory, my Lord and Master, take my whole being, redeem it by Thy Blood; engird it with Thy power; use it in Thy service; and draw it ever closer to Thyself. From this day forth, O Master, take my life and let it be ever, only, all for Thee. Amen.

(Prayer found among Archbishop Lang's papers. Composed upon eve of his ordination in 1890.)

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Introduction

BREAKING THE BARRIERS

REV. J. R. HORD, *Toronto, Ont.*

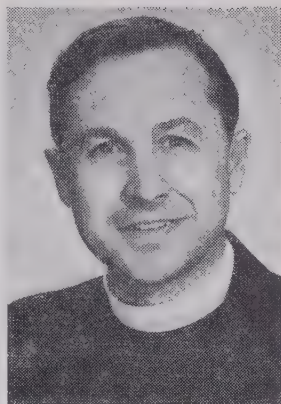
"He has made a unity of the conflicting elements . . . by breaking down the barrier which lay between us." Ephesians 2: 14.

There are many barriers in our world dividing men and nations—barriers of pride, ignorance, prejudice, ideology, and poverty. These barriers must come down if we are to have peace and justice on the earth.

Evangelism

In the person and mission of Jesus Christ, God has already broken down the barriers which divide Jew and Gentile, free and slave, white and coloured, male and female, cultured and unrefined. "For Christ is our living peace . . . for he reconciled both to God . . . and it is through Him that both of us can approach the Father in the one Spirit." The Church, which is the living body of Christ continuing His work in the world, calls men into fellowship with God and with one another.

Evangelism is proclaiming the good news (the *evangel*) that God has broken down the barriers and restored man to right relations with his Creator and his fellow-man. The work of evangelism is basic to all other responsibilities. If man does not have an open relationship of faith and trust in God, he will not have an open relationship of confidence and goodwill toward his fellow-man.



Getting Outside the Structures of the Church

The modern Church is institution-centred, pre-occupied with its building or renovation programme, paying its staff and keeping all its organizational machinery running smoothly. Our "religious" life has become identified with what we do inside the local parish church, which seems to have little relevance to our daily activity. If our work of evangelism is to be effective, we must break through the barrier which has been erected between the church and the world.

Our Lord called the Church to direct her attention, not inward toward herself, but outward toward the world which He came to save. He called disciples in order to make them apostles. He said to men: "Come to me," but then, "Go, make disciples of all nations." Christ gathers His people that He may scatter them. The Church exists not to serve herself but to serve the world.

Hans-Ruedi Weber in "Salty Christians" warns us: "Because of the gulf (between the Church and the world), people acquire a distorted notion that evangelism is a sort of Indian raid into enemy territory where raiders collect scalps and quickly retreat to safety. Too often they bring back only scalps—the scalps of religious emotions—not the whole man with his body and intellect, his work and leisure time." Rather we must see

Christ as Lord of the Church and the world. The Church is in the world and even as her Master is the servant of the world. The work of evangelism is to help the world acknowledge the lordship of Christ. "Christ calls us, as members of the Church, to be the leaven that leavens the world" declares Mr. Weber.

Not only the individual Christian but the Church must take seriously the warning of our Master, "He that would save his life, shall lose it, but whoever would lose his life for my sake and the gospels, the same shall find it." If cherished traditions and present organizational structures are not effective instruments in evangelism, then they must give place to those which are more adequate. The parish church will likely continue to be the base of Christian worship and training. But bold new experiments will be required if the Christian fellowship is to become relevant in the family, social, vocational and political groupings of society. What future forms organized Christianity will take under the direction of the Holy Spirit, we do not know. We see guide-lines for the future in the establishing of storefront churches, the house-church movement, cell-groups and industrial chaplaincies, as evangelical Christians are seeking to make the gospel relevant to people where they are in office and shop, club and factory.

Race Relations

One of the major curses of modern history has been the white man's arrogance toward coloured peoples. Now the enslaved and exploited peoples of the world are rising up to demand equal rights and opportunities. Unless western civilization can handle the problem of race prejudice, it is doomed.

A section of this Annual Report is devoted to the task of disclosing the evil of race prejudice that lurks in the hearts of the average Canadian. In spite of our vigorous protestations of innocence, we Canadians discriminate against the Negro in Africville, Halifax; we discriminate against Canadians of Chinese and Japanese origin in British Columbia; we discriminate against the Jew; we shamefully discriminate against the Canadian Indian.

As Christians, we often, underestimate the importance of legislation in protecting the rights of the individual citizen and in educating the public in assuming right attitudes toward their neighbour. We laud the Federal Government for the Canadian Bill of Rights and the bill on Fair Employment Practices and those provinces which have enacted Human Rights Codes.

Finally, it is the gospel of Jesus Christ which breaks down the barriers between races and enables them to live in mutual respect and service. "For God has made from one, every nation of men to live on all the face of the earth." Acts 17: 26. The National Council of the Churches of Christ, meeting on June 7th, 1963, declared in their Resolution on Race, "The Church of Jesus Christ, can make no compromise with discrimination or segregation of people on the basis of race and still be faithful to her Master. God came to make His dwelling among men in the person of a man. He went to His death and rose again for every man."

Biculturalism

The rising tide of nationalism throughout the world has engulfed the Province of Quebec, leading our French-Canadian citizens to demand equal job opportunities and economic privileges. French Canadians resent their natural and economic resources being owned by outside interests, even as Canadians in general resent American ownership of our capital and industry. English-speaking Canadians do not seem to appreciate the French

history and culture and often taunt the people of Quebec to learn English and become Canadian in spite of the fact that the French Canadians were guaranteed their language, culture and religion in the Quebec Act of 1763.

There is one fact that we Canadians often overlook, that the people of Quebec are Christians even as are the people of other provinces. As fellow-Christians we can certainly work out our national destiny and build a united nation based on mutual trust and understanding.

Moral Laxity

The Profumo scandal in Great Britain, with its disclosure of corruption in high places, leads us to enquire into the state of the moral life of our Canadian people. In Ontario we have had responsible government officials claim that there was no organized crime in the Province, only to discover later that the Cosa Nostra was with us. In Quebec, officials of a former government, by receiving contributions for Party funds from firms which did business with the Government, brought political life in "la belle Province" to an all time low.

In Great Britain the labour opposition decided to press the security risk of Mr. Profumo's relations with Miss Keeler, but to avoid the moral aspects of the case on the ground that morality was a private and personal matter. The Church cannot take this stand. The morals of public leaders are a public matter. Christians cannot condone corruption in public life as a matter of no concern, for sexual promiscuity, adultery, dishonesty and cheating in all its forms are evils which eat away the foundations of national life. Such deeds are evil because they are contrary to the will of God and destructive of the common good.

Moral corruption in high places is indicative of moral laxity among the rank and file citizen. There is a wide spread tendency to break the law if we can get away with it, cut moral corners, condone the clever deal, the fast buck, the get-rich-quick scheme. The rising incidence of shoplifting in Canadian stores is alarming. The Retail Sales Audit Systems Company predicts that the losses through shoplifting will be between \$30,000,000 and \$40,000,000 in 1963; 60% to 70% of this amount employee shoplifting the rest by the general public. When moral standards slip, law enforcement becomes increasingly difficult, police multiply, budgets mount and crime rate increases.

How can we break through this barrier of moral insensitivity that is settling down upon our people? Does this indifference not represent a vacuum which must be filled with a flood tide of spiritual conviction and power. Like the prophet Amos, we cry, "Let justice roll down like waters and righteousness like a mighty stream." It is a living faith in the living God which makes us want to do His will. It is in the presence of the Holy One that we cry with Isaiah, "I am unclean and dwell in the midst of an unclean people." It is the assurance of divine forgiveness which makes us gladly say, "Here am I Lord, send me to do Thy will."

Ecumenical Affairs

Who could ever have dreamed the revolutionary influence that could be exerted upon the world by one good kindly man? Such a man was the late Pope John XXIII. The convening of Vatican Council II marks the end of the Counter Reformation within the Church of Rome and the beginning of a new era of friendlier relations with other Christian groups.

Archdeacon C. H. W. de Soyse of Colombo, a delegate to the Anglican Congress, told of a Roman Catholic Priest who won a raffle, receiving as his prize twelve towels, six marked "His" and six "Hers." He was puzzled as to what he should do and took the matter to his Bishop. "Keep them"

said the Bishop. "If the Pope keeps asking for changes as fast as he has been doing, you may need them."

In his opening address to the second session of Vatican II, Pope Paul VI helped to break the barriers which have separated Protestants and Roman Catholics. These are his historic words directed to the "separated brethren": "If we are in any way to blame for that separation, we humbly beg God's forgiveness and ask pardon to our brethren who feel themselves to be injured by us." Is it not time that we Protestants let our old wounds of grievance be healed and seek a new spirit of reconciliation with our Roman Catholic brethren?

Protestants should not expect the Roman Catholic Church to join the World Council of Churches in the near future. Pope John called for the self-renewal of the Roman Catholic Church so that she would present a more favourable "image" to the world and would be more adequately equipped to represent her Lord before man. Karl Barth has said that the spirit of God is working in the Church of Rome in a very powerful way and this causes those of us who are Protestants to ask ourselves if we are permitting the spirit of God to work in our Church in such a way that we are indeed carrying out His reconciling work.

Poverty and Illiteracy

The great international struggles of the future will be between the "have" and the "have not" nations. Paul Hoffman writes, "Two out of three people alive today eke out a marginal existence, struggling against the four malignant curses of our times: hunger, poverty, ignorance and chronic ill-health." It is estimated that 80% of mankind lives on an income of less than \$500.00 a year. Then there is the population explosion which causes Paul Hoffman to comment, "Many countries are having to run hard just to stand still." As an illustration, by the time the Aswan Dam is built, Egypt's population will have increased enough to use the added food supply arising from extra irrigation.

Insurmountable barriers will be raised in our world so long as the annual income of most families is less than what a Canadian family receives in a week; so long as we spend more for our dog food than we do for our hungry neighbour; so long as our gross national bill for tobacco, alcohol and gambling is more than ten times as much as it is for all forms of foreign aid combined; so long as one-third of humanity is devoting one hundred and twenty billion dollars each year to armaments capable of destroying the world while the other two-thirds, with a total income of less than one hundred and twenty billion dollars, is struggling against poverty, malnutrition, illiteracy and disease.

How can Canadians help to break down the barriers erected by poverty and illiteracy? Certainly we must continue and increase foreign aid projects and freedom from hunger campaigns. The Colombo Plan is one of the most enlightened examples of international aid in the world with the building of the Warsah Dam in Pakistan, the Canada Indian Nuclear Reactor and the Aero-survey in Ceylon, etc. Canada's contribution was \$25 million a year from 1950 to 1955, \$34 million a year from 1956 to 1958, and \$50 million a year from 1959 to 1961. In 1962 it fell to \$41.5 million.

But certainly gifts of wheat and money are not enough. We must not refuse to feed the starving and treat the sick, but we must always recognize that this is only a temporary measure. Unless our contributions help to change the conditions within the country, so that the people can produce more goods to help themselves, the last state will be worse than the first.

The more privileged nations should join with the underprivileged

nations in developing an integrated development programme where advances would be made in every segment of the community's life in agriculture, health, education, industrialization and politics. If we Canadians are to join in such an overseas development programme, we shall need to keep in mind such matters as the support of enlightened political leaders, reciprocal trade, exchange of teachers, students and trained personnel.

Conclusion

Markus Barth in his exposition on Ephesians entitled "The Broken Wall", declares that there are two thoughts repeated throughout the epistle like a refrain: (a) In Christ, God's love works in heaven and upon earth for all. (b) The Church, inspired by the Spirit, makes this work manifest upon earth to all. Upon these two sentences rests what is called "The Evangelistic Task of the Church" or, "The Theology of Evangelism" (pages 169-170). It is as we live by faith "in Christ" that we know the love of God which has broken down every barrier that divides man from God and man from man. It is in the power of this love that we give our lives to the breaking down of all barriers that divide us from our fellow-man.

THEOLOGICAL TOM SWIFTIES

SAINT HERETICUS in "*Christianity and Crisis*," November 11th, 1963)

In my campaign to brighten up theological writing, I've recently come across a word game that can add zest to religious publishing for generations as yet unborn. My proposal is that we begin, perhaps quietly and unobtrusively to introduce "Tom Swifties" into our biblical commentaries, church histories, systematic theologies and the like.

A "Tom Swiftly," as most literate Americans now know, is a grammatical construction in which the adverb modifying "said" (or some equivalent) is closely and preferably illuminatingly related to the preceding quotation. For example: "'I'll take twelve dozen,' he said grossly." Or. "'I'm sorry, I just can't see it,' he retorted blindly." Or (one about which I'm a bit dubious) "'Certainly leprechauns come out at night,' he replied Eire-ly."

The most promising field is open to those writing biblical commentaries, since these works of scholarship are not widely known for their brightness of style. Here are some starters to get the scholars rolling:

"I have sinned," said Adam *originally*.

"Nonsense! I'll look behind me all I please," responded Lot's wife *saltily*.

"... but all I have is five loaves and two fishes," the Palestinian answered *provisionally*.

"I'll sit in the rear of the boat if I wish," responded Peter *sternly*.

"I see through a glass," said Paul *darkly*.

The church historians must likewise set their mind to work:

The cenobite rushed out of his cave. "There's no more air in there," he gasped *hermetically*.

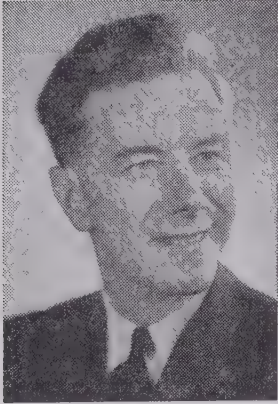
"Well, if you really mean it you might build some sort of monument to commemorate my victory," said Constantine *archly*.

"I am set right by the grace of God," Luther replied *justifiedly*.

Evangelism

A HEART FOR EVANGELISM

REV. G. B. MATHER, Saskatoon, Sask.



We who write or read these lines are concerned for the welfare of the Christian Church which, in our time, as indeed in all times, involves an effective *outreach* to the world. In discussions of this theme we usually turn at an early point to organizational adjustments and methods. But, without dismissing these often pertinent points, I would like to draw attention to another aspect. I am convinced that an effective outreach depends more upon our motives than our methods. What we need most is a heart for evangelism.

"God So Loved That He Gave"

All authentic Christian action must be based ultimately upon God—His nature, purposes and action. No Biblical verse seems to be more central than John 3: 16

with its warm proclamation of divine love, expressed in giving. Elsewhere John makes explicit the human significance of these words—the duty-privilege of love—and many other Biblical passages concur. We must allow ourselves to be moved by God's love into love for our fellow-men. We are to regard others in that warm, yet unsentimental manner whereby God regards us. This implies, surely, that we must set aside so far as possible these semi-impersonal attitudes in which we look upon others merely as customers, clients, employers, employees, prospects or even problems and see them as persons, children of God, fellow-pilgrims and bearers of a destiny that runs on beyond this life.

Unfortunately we, as church people, seem often more moved by hostility than by love toward those "outside" our fellowship. We see them as unlike ourselves, indifferent and unresponsive, even as freeloaders upon a community service that we toil to provide... Frustrated, we wish for some secret of evoking interest. But it is small wonder if our hostility shows through in our contacts and even persons with a potential interest are repelled. We would do well to remember that Jesus looked upon the crowds and had compassion upon them; and we could do nothing better in our weekly hour of worship than to link our thoughts of these folks with our thoughts of God, praying that God's purposes (as distinct from what we think they should do) may be accomplished in them.

"The Son of Man came not to be served but to serve"

We follow the Son of Man when we serve in his name, whether or not the desired response is forthcoming. Viewed in this light even the provision, through our Sunday School, of a free baby-sitting service for young parents sleeping in is a precious opportunity. An aggrieved exhortation calling on them to "play fair" with us would probably result only

in their keeping their children home. But a more positive approach, springing from concern for their children and appealing to their own concern might well mark the beginning of a better way of life.

Much of a minister's effort to serve must necessarily be focussed upon the service of worship for those who attend. Sometimes one hears the complaint that a minister preaches "above the people's heads", though what is meant is likely that he is preaching apart from their interests and problems. Here the concerned layman can be of great help, not by attempting to tell the minister how to preach, but by bringing to him the deepest questions of his own heart and those that he hears people around him express; a minister can hardly answer the right questions if no questions have been asked. Some ministers encourage this kind of questioning in a group as they look forward to future sermons.

Sometimes one hears the enthusiastic exclamation: "If people would only come out and hear those good sermons!" One is thankful for such a testimony and one cherishes the hope that new folk will appear and be helped. But a doubt lingers lest the language that conveys meaning to the initiated will still sound strange to the uninitiated. There are few higher challenges for the layman than to take the message that his minister has struggled to prepare and translate some fraction of it into the plain talk of the people among whom he mingles.

"Whoever would save his life will lose it"

This prophetic word of Jesus, usually applied to the individual, has an application to the church as well. Many a congregation focuses its attention too much upon itself—its own life, reputation and success—thereby losing its vision, altruism and appeal. Sometimes the very size of the congregation, the complexity of the organizational structure and the busy atmosphere of the church building stifles the life of the spirit; with smaller congregations the danger lies more in disappointment over small numbers and anxiety about the church's future. In rural areas one often meets an almost overwhelming problem-consciousness, especially as it centres upon the problem "How can we get the people out to church?" This very concern, when it narrows the vision, is self-defeating.

There is a time for a congregation to deliberately turn from its own interests to self-forgetful worship of God and service of mankind. Instead of being a mere "reception area" it can become a centre of power and light spreading into the community around. The question "How can we get the people out to church?" needs to be turned into "How can we get the church out to the people?" The conception of the church which the minister, officers and members hold makes a crucial difference to the net effect of the congregation and its work. It is natural and easy to gauge success by increasing attendance and growing contributions; but where no such progress can be anticipated the call to advancement in quality and depth of service remains—a service like that of the Son of Man who went forward to His consummation as popular acclaim faded and the cross loomed into view.

"He . . . has broken down the dividing wall of hostility"

Paul wrote about how Christ had broken down the dividing wall of hostility between Jews and Gentiles. Markus Barth, in his provocative commentary on Ephesians entitled, *The Broken Wall* sees the same principle applied to the relationship of church people and non-church people—the "insiders" and "outsiders" of God's house. He believes that if we are

to evangelize we must rid our souls of this "insider-outsider" attitude; we must identify ourselves with "the estranged, ill advised, shocked and shocking outsiders." The sense of superiority and all the attitudes, words and works springing from it inevitably block the free flow of the gospel. The idealization of an institution leads quickly to the idolization of an institution and erects a wall between man and man. Barth, following Paul, presents Christ as the one who stands between the "insiders" and the "outsiders", convicts all alike of sin, abolishes the barriers that we have built and draws us together in him.

"He that is not against us is for us"

We rejoice in the ecumenical movement which, after centuries of hostile polemics, has enabled Christian groups holding different doctrines to accept, respect, learn from and have fellowship with each other. Now, sooner than was anticipated, the gulf separating Protestants, Roman Catholics and Orthodox is beginning to be bridged. We of the United Church count ourselves a part of this whole movement as well as pioneers in the organic union of different denominations. We have found that flexibility is possible without compromise, that the different traditions can correct and complement each other and that the "blind spots" of one can be overcome through the insights of another. We have discovered too that the public, deeply convinced of the hostility of different religious groups for each other, becomes interested when they hear of our co-operation; anything tending toward Christian unity makes news, and it also opens the way for evangelism.

But it is precisely when the work of evangelism brings us into relationship with other groups that our heart often fails us. Here, where we need each other most, we find it hardest to work shoulder to shoulder. We may be able to do other things together, but it is difficult to evangelize together. Problems of doctrine, church organization and method that would otherwise not intrude now thrust themselves as obstacles upon the path, and our enthusiasm for ecumenism cools.

It would be wrong to suggest that unity in evangelism, any more than in other areas, is served by easy accommodation and compromise or by the cheap sacrifice of basic convictions. But sometimes I have the uncomfortable feeling that our zeal for united action has faded without leaving us a very plausible and convincing position of our own; our action seems to be basically reaction, our stance more defensive than positive. At times we appear to be trying too hard to justify ourselves, to be turning away rather than facing a challenge. It is always easy to muster criticism, especially if thereby we can obscure our own shortcomings. I have heard critics apply the term "irrelevant" with blithe abandon and, even though I could have been quite critical myself, I found the comment somehow deeply unsatisfying.

I have no neat formula to suggest, unless it be that the ecumenical spirit and the process of dialogue that has begun to bear fruit in other fields be applied also in relation to evangelism. Here to my mind is an item of "unfinished business" on our agenda. I could testify that Jesus' words "he that is not against us is for us" have gained new meaning to me. As I see it, a heart for evangelism implies a warm though not unquestioning regard and an eagerness to believe the best toward others who labour to evangelize.

EVANGELISM FOR TODAY

(Prepared by a Winnipeg Sub-Committee of the Centennial
Evangelism Committee)

Evangelism is a word that needs re-interpretation for our day. According to Webster's dictionary, evangelism is "the preaching or promulgation of the gospel, especially in revival services". As generally conceived it is "telling" others about Christ, and the distinctive setting is the special meeting conducted by a professional evangelist in Church or hall or tent. Many sincere and thoughtful people have been offended by older types of evangelism which have stressed undue emotionalism, made exaggerated claims for their campaigns and manipulated people in order to secure decisions for Christ.

Most Churches would claim that evangelism is more than special meetings where the evangelist calls upon the people to "come forward and be saved." In the United Church, for example, we link social concern with evangelism in "The Board of Evangelism and Social Service". Even so we face the sobering fact that the Church as a whole is only partially successful in its evangelistic task of implementing the gospel in our kind of world.

To what is this failure due? It may be due, in part, to the fact that *we have settled for an unwarranted reduction of our evangelistic task.* Evangelism must include far more than preaching the gospel in the fashion of revival services. It must include even more than what we generally mean by "social service." We have yet to recognize that one must first relate himself in personal concern to the one he seeks to evangelize. One does not usually "hear" the gospel, no matter how well or often it is told, unless a relationship is established between evangelist and listener. If I am to effectively evangelize I must know, love, and where possible serve, those to whom I offer the gospel. In less demanding interpretations of the evangelistic task this was thought to be unnecessary or something that might possibly be a consequence of preaching the gospel. Today, we suspect this lack of identification is a primary cause of failure. *Can there be evangelism without a prior and practical experience of concern? Must we not insist upon a registration of concern before the word of hope can be spoken?*

If our evangelistic efforts are to succeed we must realize that *evangelism is derived.* We identify ourselves with others in their need because Christ has identified himself with us in our need. The hope we offer to the world is not hope in ourselves but in God. We offer friendship because we have Christ's friendship. We offer understanding because we believe we are understood by Christ. We go forth to serve in order to express our gratitude for what He has done for us. Evangelism is only evangelism when it is sharing *what we have been given.*

If our evangelistic efforts are to succeed *we must take seriously the task of "going out" to the world with the gospel.* The revival service, the tent meeting, and many a Church service remains insulated from multitudes of people. The ministry of the Church rarely touches those who do not care to attend its worship services. Even with great variety in evangelistic methods we have failed to reach the world. The Church must accept the task of overcoming "the distance" that exists between the pew and the street. The chief aim of evangelism is relating the indifferent or hostile person on the street, in the factory, in the office—to Christ. This may be a painful task, for most of us in the Church are not familiar with the thought-forms or even the language of non-Church going people. We must enter their world—using the opportunity of coffee break, lunch hour, and

the hospitality of our homes so that we come to know the people, their language and thought patterns. As evangelists we must accept the task of "going out" to the world.

If we would take the gospel to the world, *laymen must accept their evangelistic responsibility*. There will continue to be professional evangelists in the Church but it would be disastrous to leave evangelism to the professional. There are not enough clergy to become identified with all the people outside the Church. How then will the gospel be brought to the world? By laymen. Every Christian is called to be an evangelist. And who is better qualified to express the concern of God for his neighbour in shop and social club and classroom—than the layman?

If our evangelistic efforts are to succeed *we must interpret the good news of the gospel in relation to modern man's chief complaint—his encounter with "meaninglessness" and a consequent feeling of "helplessness"*. We have been busy in the past interpreting the good news in relation to sin and death. We have said that despite man's moral weakness and guilt there is forgiveness which makes possible "a second chance". We have also declared that burdened as man is with suffering and fearful as he is of death, there is help and new life. Today we must further interpret the good news as an answer to man's contemporary sense of "not knowing what life is all about." The good news speaks to this condition, for offering the good news of the gospel amounts to *taking a way of life with hope and meaning out among the people*. Now it must be made abundantly clear that the hope referred to, is not a superficial optimism ("every cloud has a silver lining"), nor is it the hope of heavenly rewards ("pie in the sky when you die"). *The hope of the gospel has its origin in the conviction that God disclosed in Jesus is alive and at work ministering to man amidst his inner conflicts and pressing problems—thereby giving meaning to life.*

In more specific terms, how does this hope relate to the meaninglessness of our age? "Meaninglessness" is put in different ways today. Some speak of man's experience of "alienation," "loneliness," "boredom." Others choose to identify man's contemporary situation as one of "drabness" or "flatness." There is a tendency today for man to become depersonalized. He is referred to as a space or a number. His worth is gauged in so many man-hours. To find meaning man stands in need of recovering a place as a person. The gospel addresses itself to the task of this recovery by informing us that in the Cross, God proclaims a love that accepts each man simply because he is a child of God. The Cross was not God thanking men for their godliness; it was God accepting men in their ungodliness. Here was, and is, a love that does not compute dividends but loves men—faulty and failing though they be.

The gospel of love revealed in the Cross shows respect for man's individuality and freedom. Man can reject the love of God displayed on the Cross or respond to it, as he wishes. God does not compel man to accept his offer. Our Christian hope is founded on this fact, that God deals with us as persons, accepting us as we are, respecting our freedom. Our hope is confirmed in the fellowship of Christians who accept us as we are, and respect our freedom. The evangelist offers this hope to people who are frank to confess that they have lost their true identity and humanity as persons.

But what if we reject the good news of God's love? If we do not choose hope, we choose despair. The Christian gospel declares that we are responsible beings who must accept the consequences of our actions. God will even let us hurt and destroy ourselves if we so choose. The hope of the gospel is revealed in the Cross of Christ. In the Cross we see how men will crucify the Son of God but also how God still offers them forgive-

ness in the midst of their cruel rejection. Even though we reject Christ, he does not reject us.

Thus, evangelism for today must be cast in more inclusive terms than those in Webster's dictionary and propagated by our Churches. It means sharing what God has given us by offering the world friendship, understanding, service and hope—which have their source in daily and hourly relationship with Christ—the Evangelist.

EVERY CHRISTIAN IS AN EVANGELIST

REV. J. R. HORD

Evangelism is a suspect word in many circles. It is still identified with mass meetings, the altar call, and the sawdust trail.

We cannot recover the use of the word for our day until we realize that evangelism is the very heart of the Church's life and that every Christian is an evangelist. Evangelism has to do with the proclamation of the gospel (the Greek euangelion) and every Christian is expected to propagate his faith.

Somehow the idea is abroad that there is a special order of evangelists which absolves the rank-and-file Christian from his responsibility of witnessing for Christ. It is true that Paul recognized special gifts in the field of evangelism. And these were his gifts: "some to be apostles, some prophets, some evangelists. . . ." But before Paul wrote to the Ephesians our Lord said, "But you will receive power . . . and you will bear witness for me". That includes all his followers.

No minister can say, "Oh, I am not an evangelist". By the very fact that he is a Christian, he is an evangelist. As a man ordained to the Christian ministry he should be a trained evangelist. No layman can say, that he's not an evangelist. Every person who claims to be a Christian either exalts Christ before man or belittles Him; either commends Him or condemns Him. That is why Jesus said, "He that is not for me, is against me".

There will always be a special order of evangelists in the Church. One of the chief things which Billy Graham and his associates can teach us is their passion for Christian decision. It is very easy for us to criticize their methods while excusing our own lethargy and indifference.

Mass evangelism is the most widely accepted method but has its limitations in our kind of world. One weakness is that our traditional methods are not getting us outside the structures of the Church. We are building up the Church but not redeeming the world! God came in Christ to redeem the world.

It is not enough to call an executive of a company to commit his life to Jesus Christ today, unless you can give him guidance as to how he can be a Christian as an executive. We cannot call a member of a labour union to be a Christian apart from his membership in his labour union. We must take seriously other methods such as vocational evangelism, industrial evangelism, the house Church, etc.

I have always been bothered by people who went around asking "Are you saved?" My rejoinder has been, "Saved for what?" The answer surely is, saved for life in the world—the world of politics, education, commerce, homemaking.

Evangelism must start with personal commitment or it will not start. But it must never end there if it is to have any impact on our world. We must interpret God's love in terms of just laws, fair wages, good housing,

in charity toward the fallen, compassion for the needy, right relations with members of other races.

A basic law of evangelism is: we can never give to others what we don't have ourselves. Its corollary is, we haven't got the real thing if we do not share it.

FUTURE OF THE CHURCH IN THE COUNTRY

REV. H. M. BAILEY, *Associate Secretary, Board of Home Missions,
The United Church of Canada*

The announced subject is, "The Future of the Church in the Country." He is a brave man who in these days of rapid and far-reaching change attempts to read the crystal ball. Yet that is what I am going to try to do—not because I consider I have unusual ability as a prophet but because in the attempt I may be able to stimulate thought and draw attention to some opportunities that rapidly changing times present. At the National Seminar on the Rural Church held in Saskatoon last summer W. B. Baker said that "the challenge in social change is in the search for opportunities." I suggest that this might very well become our emphasis in the next few years. We have been busy diagnosing; now let us start searching more earnestly for the opportunities.

Two further comments before the predictions: There may be confusion as to what we mean by the church in the country. The Dominion Bureau of Statistics defines "rural" as areas of 1,000 or less—except those areas contiguous to large urban developments. The United States Government makes 2,500 the dividing point. The Department of Town and Country in the National Council of Churches sets 10,000 as the point of division. Our Joint Committee on the Rural Church has defined rural for the purposes of our work as those parts of the nation which lie outside communities with a population of 2,000 or more.

Such differences need to be kept in mind when trying to interpret statistics which may come from various sources. In these communities there may be a great diversity of occupation. It cannot be assumed any longer that the areas described as rural are populated largely by farm people. The second comment is that in this paper I am thinking particularly of the rural areas of the five central conferences. These areas are characterized by rapid industrialization and increasing population (although not as rapid as in the urban area). There are at least one-third more non-farm than farm people, they have good roads, a plentiful supply of church buildings, and there is little isolation.

The first prediction is that the day of the small one-room rural church and congregations of less than thirty families, so typical of southern Ontario and which have been in the past such a vital force in the life of the Church, is almost over. I do not want this statement to be taken as meaning that all vitality has gone out of the life of the small rural congregation. There is real strength and Christian vitality among church people living in the country. I never visit a rural pastoral charge without being impressed with that fact. Nevertheless, I am convinced that if the church is to maintain her influence and strength in rural communities there must be a pooling of resources for congregational purposes. Congregations, even though reluctantly, will be forced by the sheer pressure of circumstances into accepting this change. It is not too early to come to grips with what is actually happening and to govern ourselves accordingly.

The second prediction is that while there may be an improvement in the number of recruits for the ordained ministry as the need becomes more thoroughly appreciated, the Church in the future will not be supplying ordained ministers for charges of less than 175 families in rural areas, where good roads predominate and the population is relatively concentrated. This we must do in the scattered and isolated areas, but not in the typical rural sections of the five central conferences.

We have a responsibility to give thought to the practical aspects of the life of the church. An analysis of *Year Book* statistics points to a declining ability on the part of charges of less than 175 families to adequately provide for the ministry of the church and support the world-wide outreach of the church. A charge that has to devote 99 per cent of its effort in struggling to maintain itself over the years will lose the spiritual glow. There needs to be the opportunity to look beyond and serve beyond the local situation. The ministry itself is demanding that the work to which a man is appointed be large enough to challenge the best a man has to give and that it be essential to community life. We cannot continue to ask two ministers to serve in situations where both men know one would be a better use of the leadership and financial resources of the church.

I do not want to be misunderstood at this point. I am not suggesting that there is anything belittling or unimportant about working in small situations where this is the only or most satisfactory method of serving people. We must never forsake a community merely because it is small—but we have to use judgment in deploying our forces and resources. In isolated and scattered areas the small pastoral charge is frequently a necessity and the church will continue to be prepared to assist in the provision of a trained and dedicated ministry for these areas. But in the affluent sections of rural Ontario where roads are good, transportation readily available and the population concentrated, we will in the future pay more attention to the following injunction of the 1952 General Council:

“As far as possible rural pastorates should be so arranged that every minister where practicable will have under his oversight the maximum number of families which can be efficiently served. In more thickly populated areas—mainly in the Central conferences—this would be at least 150 to 200 families. Every care should be exercised to assure that each minister will have a full time task.”

The same report to the General Council goes on to say that “untold injury is done to our rural work under the present system which permits some compact conference areas to have all charges settled while in certain other conference areas like the Maritimes, Northern Ontario and the Prairies there are alarming shortages of ordained men.” That was written almost twelve years ago. Now we are in the position where the compact conferences are themselves experiencing alarming shortages. Hamilton Conference has 41 charges served by other than active ordained ministers. London has 26, Toronto has 30, Bay of Quinte has 57. I am not saying that all of these charges should have ordained ministers as presently constituted. What I am saying is that we are rapidly coming to the place where we must choose between continuing with a very large number of charges without a trained ordained ministry or making significant changes in the aligning of our charges. My prediction is that we will move in the direction of changing the structure in order that all of our congregations may be served by the ordained ministry.

The third prediction is that the church in the country in the future will make a greater use of specialists in music, Christian education, pastoral counselling and visitation. A reason for this development is the enlarged horizons of rural people. Because of the radio, television, newspaper, the opportunity to travel and increased leisure time, rural people are not isolated from the world around them. Consequently their interests, aspirations and knowledge have expanded. Just as they look for the specialist training in education, medicine, agriculture and social services, so they will look for it in the church. It never has been satisfactory to think that a second-rate training is good enough for the country; such an attitude will be less satisfactory in the future.

A fourth prediction is that interdependence between rural and urban branches of the church will increase. Some of you may have seen the wheel chart prepared by W. B. Baker for the Saskatoon Seminar. It is a chart illustrating the growing interdependence of modern life. The rural community is not and cannot be excluded from this. No longer can a community be self-contained. Medical and social services have to be shared on a large scale, so also the responsibilities of co-operatives and marketing boards. In the church, too, this interdependence grows in Church Extension, in Christian Education, in evangelistic efforts. We must work together, using all the media available to us.

Now what opportunities are to be seen in these predictions? I see in these pressures which lead us toward the amalgamations of congregations that have become too small, a circumstance that will lead us to realize afresh that we are as one in Christ. Congregations "do not" (or should not) "a prison make." My contact with the people of the rural congregations leads me to think that there is a growing desire to work together in order to advance the work of Christ in their midst. But congregational loyalties, sentimental attachment to buildings and sometimes to people, get in the way. The pressures of society are helping to break down some of these barriers. Let us seize every opportunity to help people to understand that discontinuing the use of a certain church building or merging two congregations into one is not necessarily retreat. In fact there are many situations where it is a positive shame not to effect such unions. New patterns of work are required in every age. It seems rather strange not to look for the opportunity to develop new patterns in the rural church in our changing time. Co-operation among rural people can lead to improved Christian Education facilities, stronger local leadership, better music, more adequate Christian Education programs, more fellowship among officials of the congregation, a stronger base from which to exert Christian influence on community life.

The creation of large congregations does not need to do away with small fellowship groups. There is nothing to prevent our enlarged and strengthened congregations from developing within the membership, on the basis of geography or any other category, small groups which may meet for fellowship and inspiration. At the same time, there is no reason why these small groups should have to carry, individually, the responsibilities that go with maintaining a congregation.

One of the findings of the National Seminar in Saskatoon reads as follows:

"We affirm our conviction that the Ministry of the Church is one, but that whereas the image of the Ministry of the rural church has tended to suffer, we recommend that the opportunities and challenge of the rural ministry be given more prominence in the life of the Church and especially in our Colleges."

This is a good resolution, but it might have gone on to suggest some things that the rural areas themselves might do to improve the image. One of these is, I believe, to take advantage of the opportunity being provided by modern transport conditions and enlarged communities to expand the responsibility of the rural minister. I believe it is unfair to say that the ministry is only interested in the big city congregation. There are hundreds of men in the ministry to whom the city church is not their heart's desire and not the standard by which success or failure in the ministry is judged. Nor is it assumed that the large city congregation provides a man with his best opportunity to serve people. Men who have offered themselves to the church for full-time service are, generally speaking, more concerned about genuine Christian opportunities than comfort, security and high salaries. I have seen the Pastoral Relations committees of Church Extension congregations on more than one occasion labouring under the false notion that a high salary is essential to obtain a good minister. This is a delusion. The most valuable minister is not the man who looks first at salary, but the man who looks at opportunity to serve. The scarcity of ministers, the general conditions which make it essential to make changes in the structure of our rural work, are opening the way for the rural people themselves to improve the image of the rural charge and rural ministry. The necessity of having to reconstruct is not to be lamented, but to be seen as a circumstance sated with opportunity. Let us not regard changes as a plague to be avoided, but an opportunity to be grasped.

The development of larger congregations and the consequent numerical and financial strengthening will make possible also a degree of specialization not feasible in the present structure. This, too, will improve the image of the rural ministry and attract to rural work men who wish to develop specialized skills and capacities. The average small rural congregation is possibly the most difficult place for the man of average ability to fulfil his ministry. Paul Madsen of the American Baptist Home Missions Societies wrote in March of 1961:

"I have the conviction that sometimes a small field, or a small church, may demand more and a better man, than some of the larger churches. Because it is a demanding field, because it taxes the ingenuity, the creativity, the spiritual resources, because the man has to be a self-starter, because the man has to be able to get up and go when everything seems to be dead set against him, it may require more. Sometimes he doesn't have the inspiration of a Christian community that is large enough and strong enough to really get going."

This is probably a more important factor than we have realized in leading men to avoid the rural pastorate. None of us, or at least very few of us, can excel in all branches of Christian endeavour. Many men and women choose to develop especially certain interests such as Christian education, counselling, preaching, music, and then look for the place where these special skills may be used. I believe this a growing trend. If the rural church takes up the opportunity to revamp the structure so that men and women with this kind of training and interest can serve in the rural areas, it will be greatly to their advantage. Why should all the specialists in Christian education, music, preaching, have to seek the large urban centres to serve in the manner of their choosing?

The increasing interdependence between urban and rural areas also presents opportunities. It is a mistake for us to think that either urban or rural society has a monopoly on the good things. Constant interplay in

which urban and rural people share responsibility for the proclamation of the Gospel and the encouragement of the Christian way of life will be good for both. We should take advantage of the opportunity which modern means of transportation and communication and common concern in the church provide to develop an appreciation of one another and to undertake projects together.

As a last suggestion may I point out that the very rapidity of the change in our modern society is providing the church with the opportunity to develop a flexibility in structure and organization not known before. H. A. McCanna, Executive director of the Department of the Church in Town and Country, National Council of the Churches of Christ in the U.S.A., reminds us that "in the beginning God lived in a tent for a people on the go." It is quite likely that in this day of movement the only churches that God will bless with his presence will be those that are "stripped down" and able to "move lightly."

In the 8th chapter of Mark's Gospel Jesus says to his disciples and others gathered round, "If any man would come after me, let him deny himself and take up his cross and follow me." That reference to the cross precedes any mention of the crucifixion in the Gospels. How then would those who heard the words for the first time interpret Jesus' meaning? To what would the cross refer? Perhaps to the possibility of dying at the hands of Roman soldiers in an insurrection incited and led by Jesus. A Bedouin traveller, however, points out that in Aramaic the word for cross was used to indicate something sticking out of the ground and was generally applied to a tent peg. Even yet, the traveller says, a sheikh about to move would say to the women of his harem, "Take up the cross and follow me."

Was Jesus announcing, early in his ministry, that a follower of his must be forgetful of self and prepared to move? If any man would come after me let him deny himself and break camp. If any congregation would follow him, let them be prepared to adjust, to change, to pull up stakes, that in all things He may have pre-eminence.

TAKING THE CHURCH TO THE PEOPLE

REV. H. E. D. ASHFORD

Danforth United Church, Toronto

Until very recent times a man's home was his castle, his centre of social life and the locale of his off-duty activities. Now this has changed. The home as the centre of this recreational and social life is receding and the summer cottage, slowly but surely taking its place.

The church is inevitably affected by this duality. A person's allegiance to his home base is related to his allegiance to his home church. When he leaves that home church for six months in every year that loyalty is dimmed. After six months' holiday, when the church has played little or no part in a man's life, he cannot enter with enthusiasm into its activities again, knowing that in another six months' time he will be away.

Having thought a great deal about the matter I have come to the conclusion that if people can't or won't come to the church, then the church must go to them. It seems to me that our next advance, perhaps concurrent with Church Extension, will be a Chapel Building program, in and around all the cottage areas. This might be denominational or inter-denominational. Such Chapels should be plain and utilitarian in harmony with the fact that the ordinary cottage is not as elaborate or extensive as the ordinary home.

Another possible development would be for strong city churches to spawn daughter churches in these areas. A manse might be bought or built close to the chapel where the minister might live and minister to the people of all classes and conditions now largely divorced from the Church. Many ministers might have to be released temporarily from their regular summer labours to man these chapels and carry on an effective summer ministry.

The Church moved too slowly and lost the world of labour; it now appears as if we are going to lose the upper-middle class as well.

"HONEST TO GOD"

(A Review of BISHOP JOHN A. T. ROBINSON'S BOOK by REV. GEORGE JOHNSTON, PH.D., D.D., *Principal of the United Theological College, McGill University*)

(The "Montreal Star," May 1963)

The book before me is *Honest to God*, and it is already a phenomenon! Published in March, 1963, by the Student Christian Movement Press, London, in a five shillings paperback (and not a very well produced one at that; mine has all come to bits in four days), the little book went through four impressions within the month and has passed the 100,000 sales mark. Such rocketing into the bestseller class is odd, for two reasons. The author is a bishop of the State Church in England who is a professional theologian, Dr. J. A. T. Robinson of Woolwich, South London (a place that is full of explosives anyway!). And, believe it or not, the book is about "God"!

What's all the fuss about? Well, if you were told that Paul Tillich, the outstanding American theologian, teaches that "God does not exist," wouldn't you be dismayed? If you were an agnostic or atheist, you might raise a feeble cheer. If you were a devout pietist, you would groan for the Ark of the Lord. Doubts might arise, however, for everyone, since Tillich is known to be a believer.

Or, suppose you heard that Christianity is not really a "religion"? That the time has come to discard even the "religiosity" that has captured the Christian Way? You might be horrified if you were counting on a pension from your professional status as a clergyman! Let the anti-clericals get all secularist, seize the schools (and the kids) out of the clutching hands of nuns and priests; but in the name of all that is holy, let not the ordinary Christian or his parish priest begin to imagine that no longer are regular hours of prayer required, that the discipline of monasteries is a threat to culture and the entire future of mankind, or that sexual intercourse before marriage is forgivable and indeed inevitable in certain clearly defined occasions of love!

Every one of these ideas is to be found inside the book *Honest to God*, and the result has been that the "hoi polloi" have rushed to buy it, many have read it with wonder and/or horror, and the Archbishop of Canterbury has had to issue a counterblast defending the *status quo* of images and ideas about God.

Robinson himself claims that his writing is very preliminary and exploratory. It has taken him a long time to see the thoughts and their implications in focus. Indeed only an illness of three months gave him the leisure to think the matters through. Moreover he admits everywhere

that the thoughts are not his own. He is thinking those of Paul Tillich, Dietrich Bonhoeffer (martyred at the end of the Second World War by the Nazis), and Rudolf Bultmann, the Marburg New Testament scholar. In addition to these, he is indebted to certain men influenced by these others or compelled to move along similar lines: for example, George MacLeod, founder of the Iona Community; Martin Buber, the distinguished Jewish mystical philosopher; John Wren-Lewis, convert to Anglican Christianity; and R. Gregor Smith, Dean of Divinity at Glasgow University and author of *The New Man*. All of them are revolutionaries in the expression of the Christian faith, because they want to discard traditional modes of speech. They all want to commend the faith to the men of the age to come, the age of man's sovereignty over Nature and the universe.

To this end, bad metaphysics has to go at once; and with it totally inadequate ideas of "transcendence," i.e., up-thereness, or over-aboveness. Given our contemporary views of the galaxies, the cosmic forces, the organic tie-in between mind and brain, the human subconscious, and so forth, we must abandon the ancient proofs of God. Perhaps the very notion of God must be given up. Science, art, politics and ethics today get along fine without any logical hypothesis called "God." The world has come of age. Mankind has won freedom from old superstition. Time now to clean out the Augean stables of Christian theology!

There is no God "up there," because a universe as we know it does not have an "up." There is no God "out there," because space goes on *ad infinitum* or gets itself exhausted without remainder. Certainly we can no longer imagine an Old Man in the Sky, or a personal Deity whose throne is somehow "outside" this universe. So Tillich's way of putting it would suit us better (remembering our depth psychology and similar "deeps" in human experience). God is man's "ultimate concern," the Ground of our being and of all being. God does not exist, because "exsistere" is a word that shows (in the Latin) an original "fall." To exist is to stand away from being, and so to be estranged (read Camus and Sartre and Kierkegaard). Everything that exists is by that very token estranged from its Ground, lost, "in sin."

Or Bonhoeffer's vocabulary will help. God is "the 'beyond' in the midst of our life," the "meaning" we have to find in existence. So-called "theological" statements are really statements about man and his world. Christian faith asserts that human life is a system of personal relations; and that demands Love as the key to the creation itself. "God" is met through an encounter with persons, that is, wherever people meet each other in the mysterious depths of their selves. Beneath the universe itself there is a Mystery just as personal, or (Tillich again) there is an "Abyss of Being" that includes what we mean by personal and by Love. Christians learn this from the human life of the historic Jesus, who was uniquely and perfectly "transparent to the Ground of his being." Jesus is not God, and He never claimed to be God. But His "flesh" exposes, at the surface level where mankind lives, the nature and quality of its eternal Ground.

This reformulation of traditional "theism" is the heart of Robinson's discussion. Its implications are that we have to "demythologize" the Bible with its outworn science and its naive fairy-tale images. Again, we are to get rid of every form of legalism, for example in the life of prayer. To be a Christian is to be a man. Life is to be lived-out in the world come of age, not within holy cloisters. We are summoned to a sacred secularity, for that is the destiny awaiting Man when he is at ease with the divine

Ground. For human life in society there are no "universal norms" and no ethical, binding "laws." *Dilige et quod vis fac*, wrote St. Augustine; and that should be translated: "Love and then what you will, do."

It may seem to the conservatives that such a view of truth will demolish the entire fabric, but Robinson thinks not. We may safely give up false images of ultimate Reality. We do not need any particular "myth" of the Incarnation or of the Christ's victory over principalities and powers of evil. We are set free from a particular code of morals. And with these gains comes the likelihood of commending our faith to modern men and women.

One impressive fact about the bishop's book is his honesty. He confesses his shortcomings with disarming frankness. He tells us what a liberation has come both to his mind and his conscience. There is also his fortitude. This man defended Lawrence's *Lady Chatterley's Lover* in the English courts, and now he lays his head on a block that may one day be labelled "heresy." Knowing this in advance, he went ahead.

Nevertheless, his publisher was unprepared for the furore and the immense sales. Why? Because of the ideas of Tillich (published in 1949 and later), Bonhoeffer (known since 1940, published in 1953), and Bultmann (his famous demythologizing essay appeared in 1941) are not novel. Bishop Robinson seems to have hit on a style that has got through to the man on the street.

The questions raised are very real. Modern man, "come of age" or not, wants a faith to sustain him and perhaps knows that, as an adult, he is just as godless as before and unfortunately more and more powerful. The human spirit has not matured at the pace of the human brain and hand.

I have much sympathy for the positions presented in this little book. But there are many criticisms that deserve development. To say that "Belief in God is a matter of 'what you take seriously without any reservation,' of what for you is ultimate reality" (p. 55), is sheerly subjective and relative. Many men make of "ultimate concern" what we must call idols. Again, is the symbolism of traditional ideas necessarily improved by the Tillichian vocabulary? What meaning has "Ground" for earth-men whose planet swings on its axis round a dying sun or for space-men far out in the emptiness beyond our own galaxy, if they get there? Robinson fails to criticize the highly debatable doctrine of Tillich that "existence" is *ipso facto* "estrangement" from Being. He does confess that "Christianity stands or falls by revelation, by Christ as the disclosure of the final truth not merely about human nature . . . but about all nature and all reality" (p. 128). But this raises questions about the ontological status of the Revealer that orthodoxy quite rightly insists upon, and seeks to answer with the symbolic title of "Son of the Father." Jesus Christ is not merely the one man perfectly transparent to His Ground; He is the man in whom God (i.e., the eternal Reality, the creative Source, the final Meaning) actually appears. There is a unity of Father and Son.

It is of course very helpful to think of Buber's exposition of the "thou," my neighbour, in and through whom I meet the eternal "Thou", my God. It is high time too for us to define true "secularity" in distinction from "secularism." The latter is godless, the former is the sphere into which our Maker-Saviour puts us; it is his beloved "world." But still it is an unredeemed world, an ambiguous world. We look for a victory yet to come, a New Creation that will perfect the New Being graciously granted us in the Risen Jesus. If this involves playing down institutional forms of "religion," well and good. The other six days are also the Lord's.

So I welcome this little book, for all its faults and its exuberant over-enthusiasm for Bonhoeffer and the de-mythologizers! I hope the laity of all the Churches will read it and wrestle with it. It has within it the seeds of new life for many Christians, and maybe many non-Christians.

MORE ABOUT THE "HONEST TO GOD" CONTROVERSY

REV. DR. GEORGE JOHNSTON

(*The "Montreal Star," November 30, 1963*)

It is a truism to say that we are living in exciting and crucial times. Look at the population explosion, the emergence of new nations, the exploration of space. Our human mastery over the elemental forces of Nature continues to open up the most amazing possibilities, including the production of life itself in some form. On the debit side of the picture, we have evidence that the savage is not far below the surface in modern man. There is a Mafia kind of corruption throughout history and across the continents. There is, in humanity, wretchedness as well as greatness.

Our own age is crucial because we have made breakthroughs that take the breath away. And yet, at this very time, Western man for all his technology is beset in a crisis of faith. He is not clever enough to know if the universe adds up to meaning. Hence many people are carrying on day by day without any inner security. Immorality in many forms flourishes. Even the religious institutions of society appear to some to be crumbling. The old pathways are obscured or so broken as to be useless. Monica Furlong is quoted as saying that "the best thing about being a Christian at the moment is that organized religion has collapsed" ("The Honest to God Debate," p. 246).

Remarkable Ferment

I believe that it is this peculiar situation of our generation that has made the slim volume "Honest to God" a bestseller (over 300,000 copies to date) and has produced the remarkable ferment recorded by David Edwards in the sequel. The people of England, Europe and America have shown that they want to know what answers can be given in the name of the Christian faith to modern scepticism and atheism. Let me first tell you what is in the Debate.

After a useful introduction by the editor, Mr. Edwards, there is a brief summary of reactions to "Honest to God" within the Church of England. Understandably enough it is important for an Anglican bishop to know what his brother ministers and the people at large think about his views.

Next comes a selection of letters sent in by readers, some of them bitterly opposed and accusing Robinson of heresy or the betrayal of his office. Others, however, are most moving in their exhibition of spiritual dryness and emptiness changed to hope and joy by the bishop's book. He has given "God" back to them.

The fourth section reprints twenty-three reviews, and for my money (reviewer though I am) much of this is just a waste of paper. For example, Bishop Wand's is patronizing, and is later described (p. 127) with justice as being "shallow." Dr. C. S. Lewis the late apologist and wit, is clever at the expense of John Robinson. But there are some good reviews. E. L. Mascall is acute; the Bishop of Llandaff is penetrating; and Father Herbert McCabe, O.P., is brilliant. They would all agree that Robinson

in "Honest to God" is a confused thinker. He betrays astonishing inconsistencies, and his rehash of the three Teutonic mentors (Bonhoeffer, Bultmann, and Tillich) shows signs of theological indigestion and immaturity. These reviewers were neither unfair nor unkind. Neither is John Lawrence who properly charges that in the book "it seems to be assumed throughout that what 'modern man' can or cannot believe is the test of truth."

It may be that the case that the Bishop of Woolwich has too readily accepted certain viewpoints from our own age and in so doing has tended to discredit perfectly reasonable truths, for example, that God is personal or even that He is a person.

Some genuinely new material is next provided in the Debate and all of it is helpful, especially what is written by Professor John Macquarrie of New York and David Jenkins, Chaplain of Queen's College, Oxford.

In this new book (p. 233) Dr. Robinson announces that "Honest to God" was not written for the general public at all. He was assuming that scholars, students, clergy and bishops who had read his technical New Testament studies would read it as an essay in what he calls "Christian radicalism." Neither he nor his publisher expected the volume of sales and the widespread interest that in fact came so quickly. If that is the case, we may well question the wisdom of the Student Christian Movement Press in putting the book into paperback at once. Has it turned out to be a godly foolishness? Yes, undoubtedly it has!

But supposing the book had gone into professional circles as a hard-bound bit of theological thinking by a scholar? What judgment would they have pronounced? I have little doubt that most of them would have agreed with Father McCabe and Dr. Leonard Hodgson. It is a bad book, muddled, full of undigested ideas, and above all, lamentably ignorant of much traditional teaching. If Robinson gets close to the mark in depicting the practical atheism of the outwardly pious folk in the Churches, he is guilty of caricaturing the theism of the theologians. We must all get our theism right.

Professor Lamont in a book quoted (p. 218), wrote in 1935 that it is meaningless to ask whether God is "in" or "outside" the Universe. For it presupposes that the Universe is one material object and that God is another. What we need to know is how God is related to the Universe, and Lamont answers: as our own self-conscious minds are related to bodies, only God is absolute and unique.

David Jenkins gets on the same track in criticizing Robinson for assuming that that "ultimate reality" is self-evidently real. It is, he says, a pretentious phrase. To talk about its existence not being arguable is irrelevant bluff! In truth, the kind of theology put forth by Robinson (with the help of Tillich) makes ultimate reality an object which is different from other objects, even if it is deep down, underlying, rather than up there or above the world of phenomena. We will get assistance from Macquarrie at this point however.

Begin with Being

The question, "Does God exist?" already implies the possibility that God may exist. We don't start from a clean slate. So we had better begin with Being, an ultimate that simply cannot be ignored or denied. Being is not an entity of which we can say either that it exists or that it does not exist. It is the wholly other, the transcendent.

"God" is the word employed by religion to assert that Being is gracious and therefore likely to be kind towards man's searching for mean-

ing and fulfillment. Nobody will deny that man seeks, that he is often a split person, that he is filled with anxiety. For man comes he knows not whence, and goes he knows not whither. Death, guilt, sorrow and the like oppress man with the sense of his finite and mortal life. Tillich puts this in the form, man is estranged from himself. How can he be free, and yet be finite? Only if he comes to believe that the Ground of Being is gracious. He can "take a stand" on that. He can find "security" and "purpose" in the source of rest and power. But when he does so believe, he affirms that Being is gracious and therefore is "God." Refusal to believe is the assertion that Being is indifferent, that the Universe means nothing that all life (including mine) is without sense at all.

What does "coming to believe" mean then? It is the leap of Faith and it is a response to Revelation. Macquarrie says: "The character of Being can be known only if Being reveals itself." Christianity asserts precisely that, and shows us the revealing activity of God in history (Abraham, Moses, Isaiah and the prophets, Jesus of Nazareth), and in other ways too. Being addresses us in the claims of duty, in the attraction of truth and beauty, and in the demand for goodness; and in so doing reveals that it is personal. Hence, we must say that God (who is Being now known as gracious) is Personal.

Now, "Honest to God" does not get through to this clarity of faith in a personal God. But it should. You and I have the right to believe, if we will also exercise our will to believe. Theism is not nearly at an end! False images, of course, have to go. Here, Robinson, and his wife too, show us honestly how and why childish images should be put away. They also open up for men and women of Christian integrity the need to examine our moral ideas and practices. They need revision! We fall easily into conformity with unbelievers' customs. Having no clear convictions about God and duty, we accept the stupidities of the world's cocktail parties and the relativism of its mockery at goodness. The time has come to stand up for a Theism that is intellectually respectable and to be ready to be counted in practising the great Christian virtues of charity, purity, meekness, peacemaking and so on.

Let me rather conclude by saying how much I welcome the "Honest to God Debate," and how greatly I hope that interested men and women (Christian or not already) will get engaged in it.

John and Ruth Robinson emerge from the debate as two delightful Christian people. Stumbling in theological ideas matters far less than might be thought! The bishop regards himself as a teacher in a missionary situation (p. 240). He is right. England today is a land ripe for Mission. And is it not true that our own worlds, that of the layman, or the intellectual, or the North American, or the European, are equally ripe for Mission?

If we are to escape with honour from the crisis of this age, we must (at least I believe this), find and hold on to faith in Being as a gracious, personal God and indeed the God and Father revealed in that wonderful man, Jesus Christ.

A CONTEMPORARY MACEDONIAN PLEA

A leading American scientist pleads—"Come over and help us"

Reviewed by J. R. HORD

Harold K. Schilling, a leading American scientist, Dean of the Graduate School and Professor of Physics at Pennsylvania State University puts himself in the position of the "man of Macedonia" in the Book of

Acts and pleads with theologians to "come over and help us." Writing in the January, 1963, issue of the Union Seminary *Quarterly Review* Dr. Schilling laments the fact that whereas churchmen have done an excellent work in interpreting the Christian gospel in the fields of philosophy, politics, labour and business, very few have entered the realm of science.

"Science is not an island that is self-sufficient unto itself," declares Dr. Schilling. "It is a community of persons who need others' help and whose work affects the lives of other people."

Dr. Schilling gives an excellent summary of the work and function of the scientists in society. The scientific enterprise is (a) *empirical* in its method for providing data and facts. (b) It is *theoretical* in its provision of conceptual systems useful for correlation, explanation and prediction. (c) It is *transformative*, both educationally, by altering man's thoughts and attitudes, and technologically, by changing man's physical environment and mode of existence. Since the work of the scientist helps to transform the life of society it immediately enters the realm of values and ends. How can any Christian ignore science when it is affecting the destiny of all mankind?

Many scientists are disturbed that they do not have a definite system of standards to guide them. Professor Herbert Dingle of the University of London reveals the new concern of the scientific community for ends as well as means. He writes: "Science has thus progressed like a ship with an all-powerful engine and no compass or rudder or steersman, measuring its progress in knots and not in terms of approximation to a desired haven. . . ." Here in Canada we have an excellent example of this new type of scientist in the person of Dr. Norman Alcock and his team of peace researchers.

We noticed that the second function of science was theoretical. It can predict what a certain body of objective knowledge will be. In this connection Dr. Schilling makes what seems to be a revolutionary suggestion. He declares that a scientist who can predict a body of knowledge, should sometimes refuse to continue his search for that knowledge if he believes it is to be used for destructive or evil purposes. "From a traditional point of view this is, of course, rank heresy, for it has been taken for granted—certainly in modern times—that all objective knowledge is desirable, and that only its application or use may be undesirable. It may sound strange to say that some knowledge may itself be undesirable because its predicted potential for evil exceeds that for good."

If science is to be used in the advancement of human welfare it must be practised with "ultimate concern." But what does that mean for a scientist? That is why they need pastors to guide them in their day by day work.

Churchmen have said some harsh things about science in the past. We have charged that scientists have brought our civilization to the brink of disaster. But now our scientists are displaying a new sense of humility. Science is the new Macedonia. Shall we churchmen, like Paul and his companion, go over and help them?

SPEAKING IN TONGUES

KYLE HASELDEN

("Christian Century" Pulpit, June 1963)

Glossolalia is an ancient well-known religious and psychic phenomenon. It can be—as the psychiatrists define it—a seemingly senseless repetition of words and phrases which have no (or little) apparent relation to

the situation or it can be a religious ecstasy which flies beyond intelligible language into an oral frenzy. The range is wide. A grandmother cooing loving gibberish over her newly-born grandchild and an entranced devotee of some fanatical cult, lovers lisping their adoration and a beatnik strumming his guitar and letting his larynx do what it will, a mumbling schizoid and a transported saint—in the broad sense of the term all of these speak in tongues. Habitual language fails them and they give way to the uncommon utterance.

Glossolalia returns to the news today not because of its persistence as a religious practice in the southern mountains but because it has now been adopted by a few Yale University students as a method of religious expression and because at least a few churches in one of the staid, main-line Protestant denominations are experimenting with this form of religious ecstasy.

It is not my purpose nor is it within my power to pass judgment on the spiritual and Christian validity of speaking in tongues as it occurs in otherwise sophisticated circles. But when I read that the Yale University students can produce speaking in tongues on demand, my suspicion is aroused. At Pentecost—we are told in Acts 2—the disciples, being all together in one place, “were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance.” And “devout men from every nation under heaven” were amazed because each of them heard and understood the disciples “in his own native language.”

If we are to accept the Pentecost incident as historically important and if that incident is any test of the Christian validity of speaking in tongues in our time, then we must note that the disciples in that setting became the instruments of the Holy Spirit: they spoke in other tongues only “as the Spirit gave them utterance.” And we must note also that those who spoke in tongues used languages unknown to them but intelligible to other men. The Holy Spirit can be invited; he cannot be commandeered. He does not, as the Yale University students imply, perform on demand. It would not be wise to give a categorical No to what these students are doing. At the same time to some of us it appears that their speaking in tongues is in the goldfish-swallowing, panty-raiding, telephone booth-jamming collegiate tradition.

For ministers who must advise such people and for ministers who wonder if their inability to speak in tongues is a spiritual deficiency, it would be well to review what the apostle Paul has to say about this phenomenon in chapters 12 to 14 of First Corinthians. He acknowledged that speaking in tongues can be a spiritual gift (note that it is a gift, not a self-induced oral orgy), but he tactfully and firmly put this gift at the bottom of the list. He referred to it primarily if not solely so that he might stress the primacy of other gifts.

So he wrote, “If I speak in the tongues of men and of angels but have not love, I am a noisy gong or a clanging cymbal.” Observe first that the tongues of men—even their strange tongues—are not necessarily the tongues of angels. Observe second that gong and cymbal—like some ecstatic utterances—make a noise but they do not make a melody. Observe third that love has priority over all gifts and is the best of all utterances.

To his hymn of love Paul appended a practical admonition for all men who proclaim Jesus Christ: “Make love your aim, and earnestly

desire the spiritual gifts, especially that you may prophesy." So, men who proclaim Jesus Christ in love must sound the deep things of God in prophecy. It is nothing to proclaim in frenzied release, whether in intelligible or unintelligible words, what is deep within us if what we proclaim is not the deep things of God.

And, third, while admitting his need and his attempt to utter the unutterable, Paul put clarity of expression far above frantic tongues. "I thank God that I speak in tongues more than you all; nevertheless, in church I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue." That puts speaking in tongues in its place: 10,000 words in tongues equal only five that instruct. Now and then the Spirit may draw groans and sighs and even ecstatic words, but love and prophecy require that we proclaim the deep things of God to men in words that instruct.

REFORMATION SUNDAY, CHALLENGE TO THE CHURCH'S INNER RENEWAL

Issued by the National Council of the Churches of Christ

Again today the Church is challenged to step out of its "cloistered" life into the life of the world—to move out onto the frontiers where its people have to live. And increasingly the leaders of the Church are going with the people into the crisis areas of their life to demonstrate the concern of Christ and His Church for the world and all its people in all their basic needs and problems.

It may be too early to predict that the Church is moving into a new period of Reformation. When it fully comprehends how serious is the need for it to reach outside of itself to the world, and how inadequate it is for this task, it may draw back again within itself, and resent every constructive criticism and suggested reform, and go on with its organizational business as usual.

There are many in the church today reminding us that the Reformation that began before 1517 and spread throughout the "Christian world" in the 16th century merits a fresh look today. Its emphases were earth-shaking affirmations about matters that the Church cannot afford to neglect, except at its own great peril.

Protestants are called once more to reaffirm man's absolute dependence upon God—not "trusting in our own righteousness" but in God's many and always unmerited *gifts* to us (never paychecks for the good work we are doing for him.)

Protestants are called to reaffirm that Jesus Christ is the perfect revealer of the God of love. We need no other. We can accept no substitute. We may not like the Cross—especially when it must be taken up by us—but we know we are not only created by God but also have been redeemed by Him whom we confess as Savior and Lord.

Protestants are called to reaffirm the Bible as the chief witness to God's revelation of Himself especially in Jesus Christ. This truth is not hidden to all except ordained ministers—it is open to all who prayerfully read it. Through the Bible God speaks to us if we will *read* and listen to his Holy Spirit who continues to guide men in the interpretation of the Scriptures.

Protestants are called to reaffirm the sacredness of all of life. God loved the whole world. He does not make a distinction as we do between

“sacred” and “secular”, “clergy” and “laity”. The Church—that is, the people, not buildings and organizations, etc.—must be in the world witnessing to Christ’s Lordship over all the world, until the whole world shall witness to his Saviorhood and Lordship together.

Protestants are called to reaffirm and live out their faith that all Christians are called to be and do the work of priests and witnesses in their homes, their work, their leisure. If our religion is unrelated to our daily life and normal activities it is irrelevant. Here we “preach” or “witness” or become priestlike helpers of God in His search for men, or help our fellowmen in their search for God, or else we fail God in what He has called us to do.

Church leaders today say these are not dead issues, and they also say that the Church must be vitally concerned about reaffirming them and bringing its life into full harmony with them.

A MINISTER NOBODY WANTED

(“Pulpit Digest,” May 1963)

One of the toughest tasks a church faces is the wise choice of a wise minister. A member of the Official Board undergoing this painful process finally lost patience. He’d watched the Pastoral Relations Committee reject applicant after applicant for some fault, alleged or otherwise. It was time for a bit of soul-searching on the part of the committee. So he stood up and read a letter purporting to be from another applicant:

“Gentlemen:

“Understanding your pulpit is vacant, I should like to apply for the position.

“I have many qualifications. I’ve been a preacher with much success and also had some success as a writer. Some say I’m a good organizer. I’ve been a leader most places I’ve been.

“I am over 50 years of age. I have never preached in one place for more than three years. In some places I have left town after my work has caused riots and disturbances.

“I must admit I have been in jail three or four times, but not because of any real wrongdoing.

“My health is not too good, although I still get a great deal done.

“The churches I have preached in have been small, although located in several large cities.

“I’ve not gotten along too well with religious leaders in towns where I have preached. In fact, some have threatened me and even attacked me physically.

“I am not too good at keeping records. I have been known to forget whom I have baptized.

“However, if you can use me, I shall do my best for you.”

The board member looked over the congregation. “Well, what do you think? Shall we hire him?”

The good church folks were aghast. Hire an unhealthy, trouble-making, absent-minded, ex-jailbird? Was the board member crazy? Who signed that application? Who had such colossal nerve?

The board member eyed them all keenly before he answered: “It’s signed, the Apostle Paul.

Getting Outside the Structures of the Church

THE MISSIONARY STRUCTURE OF THE CONGREGATION

*(Report of a Conference held at Yale Divinity School, September, 1963,
by REV. J. R. HORD)*

The World Council of Churches' Division of Evangelism has discovered that it doesn't matter how good our theology is, or how brilliant a programme of evangelism we may plan, it bogs down when it comes to the traditional structure of the congregation. The First Report on the Main Theme of the Evanston Assembly, "Jesus Christ—The Hope of the World" stated: "Without radical changes of structure and organization, our existing churches will never become missionary Churches, which they must be if the Gospel is to be heard in the world." A study of evangelism today therefore involves a study of the nature of the church and a reorganization of its structure.

When we turn to the New Testament we discover that the church was mobile, strong in faith but adaptable in organization to the forms of society about it. Those Christians met in homes (on the basis of residence), in Caesar's household (on the basis of vocation—we might say they had a captive audience!), or in the catacombs (as Colin Williams says, "in communities of alienation"). In Philippians 1: 1 Paul greets the "episcopoi and diakonioi"—these were church leaders whose positions matched the local Greek government officials. The Church did not impose a foreign organization upon society but adopted a form that was tested in, and congenial to the society about it.

Even after Christianity was accepted as the official religion of the Empire, Churches were built at the centres of government and commerce, from where Christians moved out to witness to their faith through their various vocations.

It was only between A.D. 800-1000, as feudalism was established with its static form of social orders, that the parish church was built in every community, with the church at the centre of community life. This form of church structure was suitable for the Middle Ages, when the people lived for the church and their whole life revolved around the church. This parish system has lasted for 1,000 years until the present time. We still believe that the church is centred in the local church buildings, with its minister and church boards and organizations and formal worship.

Sociologists and church leaders alike are discovering today that the local parish church is becoming increasingly irrelevant as far as a large portion of our lives is concerned. Peter Berger ("The noise of Solemn Assemblies") declares that the residential church ministers to "the private sector" of our existence, our life at home with the women and the children (even the women and children do not spend nearly as much time at home as they used to). But declares Berger, the residential church does not minister to man's "public sector," those massive and impersonal social, economic and technological forces which mould our lives (we might refer to these forces as Paul's "principalities and powers.") We may plead with our men to be Christian in their daily lives, but the fact of the matter is they do not know how to be Christians in our type of world!

This does not mean that the parish church is passé. It is still relevant to a section of man's life. That is why there has been such an emphasis on peace of mind in our type of society as we sought to escape the

pressure and ambiguities of life in business and politics. Most of our religion is selfish and self-centred. When we do make social pronouncements they tend to be on subjects that are not the real live issues that our people are struggling with (either consciously or unconsciously).

We no longer live in a feudalistic society where the people are content to give their lives to the upkeep of the local church, although we stubbornly seek to maintain this pattern. We live in a secularized age (in the sense that this word is used in the Treaty of Westphalia when church lands were turned over to the temporal authorities). The gospel has prepared men to act as responsible citizens in the world. (This is what Bonhoeffer meant when he said that "man has come of age".) Bishop Robinson points out in "Honest to God" that we are no longer content to think of God as "up there" or "out there", at the limit of our known world, the question-mark at the end of our intellectual seeking; either God is at the centre of our real life in the world, as the very "Ground of our Being", or He is not God at all.

Hans Margull, secretary of studies on the Missionary structure of the congregation for the World Council of Churches declares that this study has led him to a *rediscovery of the church*. The church is Christ's Church and does not belong to any denomination or parish. And so often in evangelism, when our modern church organization seeks to make an impact on our society it fails Christ. We do not speak with the Master's Voice. We seek to make members of the church rather converts of Jesus Christ. We domesticate our laymen rather than sending them out into the world as soldiers for Jesus Christ. The true Church is the Body of Christ in the world, where He incarnates Himself and makes Himself known. The Church is indeed "the light of the world."

Margull declares that *they have rediscovered the world*. We have thought of the world as pagan or evil, the realm outside the church. We have acted as though God were in the church and that the world was lost. We have assumed that if the world didn't come into the church, as a sort of "ark of refuge," it would be destroyed. But the world is not lost, for it is God's world. "God so loved the world that He sent His Son. . . ." This is a world where men can destroy themselves or build a new civilization. But certainly God does not stay within the confines of the church. The Old Testament prophets taught us that God was at work in society, championing the weak and downtrodden and establishing justice and righteousness among the people. And our Lord was incarnated in a stable and died for the world "outside the gate."

This of course leads us to "a rediscovery of evangelism." Since this is God's world and He is at work in the world, He sends us forth out of the church to identify ourselves with men and women in their need, as Christ identifies Himself with persons in need. He sends us forth to meet the "principalities and powers" knowing that Christ has conquered the "principalities and powers."

What about the structures of the church? We do not know. Certainly we must start from where we are and then go on to make the church more relevant in our society. We must be open to the leading of the Holy Spirit so that we shall not seek to capture God within the residential church but shall be free to worship Him wherever we are with our fellowman. Faith may become real again within "house churches." Or it may be a group of Christians meeting in conjunction with their vocation, as they seek to apply their faith to their daily work. The

Church may have to develop corps of workers who will meet leaders at the pyramids of these power structures in our society. But above all the church is only the church as it is free to identify itself with men in their need, wherever they are.

PERILS OF ECCLESIASTICISM

Canada's United Church is showing marked symptoms of ecclesiastical catatonia (i.e., "negativism, incoherence . . . with alternate periods of stupor and activity").

(From an Article by ERNEST MARSHALL HOWSE, Toronto in "The Christian Century," August 7, 1963)

The United Church of Canada is the result of a union, consummated in 1925, of Congregational, Methodist and Presbyterian churches. The entire constituency of the Methodist and Congregational churches of Canada entered the union. The Presbyterian Church, by heavy majority vote in all its courts, entered the union as a church. But a minority (17 per cent) of the Presbyterian congregations, almost all of them in eastern Canada, voted against union and remained outside.

At the time of union the United Church's communicant membership totalled 623,648; by the end of 1961 that number had increased to 1,036,936. According to Canada's 1961 census, the denomination's total constituency amounted to 3,664,208, slightly more than one-fifth of all Canadians. In the western provinces United Church members constitute one-third of the population. A church comprising so large a segment of the nation's people cannot be isolated from national changes as though it were a small body to be found in limited geographical areas, or as though it were distinctively either urban or rural.

The United Church has 253 missionaries at work around the world—in Hong Kong, Brazil, Northern Rhodesia, Angola, India, Japan, Korea and Trinidad. The diversity of its operations is partly explained by the fact that the uniting churches had missions in different areas. The United Church's missionary programme, already radically changed, is bound to be changed still more. Individual missions, operated independently by one denomination from one country, rightly should disappear. In the future such missionary enterprise of the church as remains possible may very well be conducted through the World Council of Churches, in co-operation with the Christians to whose assistance the missionaries go.

The United Church faces problems and anomalies that are distinctively Canadian. Apart from Quebec province, Canada in the past has been predominantly a Protestant country, with a Protestant majority and a Protestant ethos. Today the total Canadian population is 46 per cent Roman Catholic. Immigrants now come mainly from predominantly Catholic countries—if for causes not primarily religious—and Canada will soon have a Catholic majority. Moreover, at the time of its confederation Canada made certain legal commitments to the Roman Catholic Church. The consequences to both Catholics and Protestants have been complicated and perplexing.

Two Canadian provinces—Quebec and Newfoundland—have no public schools; there the provincial governments support the denominational schools. In Newfoundland not only do Roman Catholic children go to Roman Catholic schools but Anglican children go to Anglican schools, United Church children to United Church schools—and sometimes Salvation Army children to Salvation Army schools. In Quebec all non-Catholic youth, whether Protestant or not, attend the "Protestant" schools.

Ontario has long had primary-level parochial schools. In recent years such schools, under the vigorous promotion of the Roman Catholic clergy, have increased rapidly. In the fall of 1962 the 20 Roman Catholic bishops of Ontario province sent a formal brief to members of the provincial parliament demanding Catholic high schools, technical schools and teachers colleges, to be supported by the state in the same way as the public schools, "the sole distinction between the two being that the Roman Catholic separate school shall be conducted in accordance with Roman Catholic exigencies." The bishops called for a complete system of state-supported Catholic schools in which teachers, trained separately in state-supported Catholic colleges, would develop "a true Catholic philosophy of life."

The demand for parochial high schools, technical schools and teachers colleges was denied. But substantial increases were made in the monies allotted to parochial primary schools. The public schools trustee association protested that the new grants meant that, though parochial schools enroll only 25.9 per cent of all Ontario elementary school pupils, they will get 29.7 per cent of the provincial school funds. A Catholic bishop said that the problems of aid to Catholic high schools had not been met, but that the new grants constituted "a step forward."

Many Canadians fear that, in Ontario and elsewhere, other "steps forward" under persistent political pressure may well lead to the disintegration of the public schools. Protestants are in sympathy with Catholics' desire for education not deliberately secular in underlying philosophy, and it is conceivable that the two groups might be able to work out an agreement on the order of the "shared time" programmes now gaining ground in the United States, with approval from many U.S. Catholics. But Protestants fear that the long-term goals of the Roman church, as revealed in the demands of the bishops, indicate that more trouble may be in store for Canadian education.

In higher education, too, the United Church encounters problems distinctively Canadian in character. At the university level federal grants have since 1952 paid approximately 30 per cent of each student's education costs. These grants are allotted to the various universities according to the number of students working toward a degree, and without regard to their field of study. Thus both United Church ministers and Roman Catholic priests have part of their education paid for by federal funds.

The United Church operates three universities, one college, eight theological seminaries, eight secondary schools and a training school for deaconesses. But the denomination's institutions also have influence in the universities which are independent or provincial. Its Victoria University in Toronto, for example, is one of a group of universities and colleges which together constitute the University of Toronto. The latter grants the degrees and controls the standards. But in the setting of standards and the formation of policy Victoria University, like the participating Roman Catholic and Anglican colleges, has a voice. Thus the United Church will continue to share in the shaping of the character of Canadian university education.

In the past the great congregations in the cities were sustained and augmented by an influx of members from small country churches. Now the rural areas are rapidly diminishing. The suburbs—still largely Protestant—sprawl in endless miles from the metropolitan centres, and in the cities themselves Protestant churches are becoming islands in the midst of an ever-expanding Roman Catholic constituency.

The patterns of church work in urban, suburban and rural areas all need to be radically revised. Too many city churches remain mired in past traditions, passively if anxiously preserving their impoverished status quo. Too many suburban churches are operating with one minister, on the pattern of the "little red schoolhouse". Too many country churches, built but a few miles apart because in pioneer days congregations reached them in buggies along deep-rutted dirt roads, jealously perpetuate their individual existence—though the only ruts remaining are in the mind.

At present the United Church suffers from a shortage of ministers. It has prospect of only 105 to 110 ordinations per year, providing, after retirements are taken into account, a net gain of 25—a number far from commensurate with the rate of church expansion. But the shortage may be an artificial one—one which would vanish if the charges were reorganized with deference to modern conditions instead of to grandfather's grave or Aunt Susie's memorial font.

Whatever the pattern of change, the United Church cannot permit itself to abandon any significant area of community life. It cannot be content to become a church of the upper middle class, operating a few strategic missions to the down and out. It cannot countenance leaving a wasteland between the downtown city mission and the comfortable outlying suburb. Very likely the denomination will have to move toward new patterns of organization in its rural ministry, and, in the cities and suburbs, toward something resembling the Roman Catholic pattern, with larger units making available a more specialized ministry. Industrial chaplains, hospital chaplains, community centres may be future agents of the church's evangelism.

The future of The United Church of Canada may be further affected by the nature of the denomination's ecclesiastical administration, accentuated by its peculiar geographical setting. Even today Canada is largely a ribbon of population 4,000 miles long and 100 miles wide, with streamers running here and there to the north. Along that ribbon the United Church is divided into 11 conferences and 101 presbyteries in which—even in 1963—2,225 of its pastoral charges have fewer than 500 members.

The church's presbyteries meet throughout the year, in the northern areas perhaps only in fall and spring. The conferences—analogueous to Presbyterian synods, but with wider powers—meet annually. For economic reasons the General Council, the church's supreme court, usually holds its biennial meeting in an eastern city, though it has gone to Vancouver, and is slated to go next to Newfoundland. The General Council directs policy and establishes legislation. Its outreach is channeled through ten administrative boards and 18 standing committees.

So far the United Church has found no satisfactory way to give its General Council a representation as wide as is desirable and at the same time as experienced as is necessary for wise dispatch of its business. Of the 390 commissioners present at the General Council meeting last September, only 14 ministerial and 16 non-ministerial commissioners had attended the previous council. The next council will probably register just as few who attended the previous one. This is not the best way to establish continuity of judgment in a supreme court.

The situation is complicated by the fact that the council's agenda generally runs to almost 800 printed pages; also, it is issued to commissioners only, and to them less than a month before the meeting convenes. This agenda presents the findings of boards and commissions; its lengthy reports often bury in verbosity recommendations calling for highly sig-

nificant legislative changes. The persons who present these reports at the meeting generally consume most of their allotted time in summarizing the printed text. Then come the resolutions—the significance of which many of the commissioners may not have previously noted—followed by a hurried few moments of debate. With the narrowest of margins a vote can change a long-established policy or programme, though the majority of church ministers and members have had no hint that such a proposal was even mooted.

It would be unjust to charge the men and women who work on reports and commissions, and in particular the individuals who happen to present the reports, with any desire to flout the will of the church at large. They are caught in the web of the church's general pattern. But unless the United Church can develop some method of seeking the consensus of the church as a whole before permitting significant changes to be made in its manual, successive General Councils will accumulate a muddle of mandatory regulations which do not carry general consent and which will be widely resented or ignored. Unhappily, the United Church is exhibiting symptoms of an ecclesiastical catatonia ("negativism, incoherence . . . with alternate periods of stupor and activity") which, had it existed in the uniting churches, would have effectively stalled the movement toward union.

Curiously, the development of ecclesiasticism in the United Church is in part the outcome of its concern for the ecumenical movement. We must not do this or that, we are cautioned, because by doing so we will make it harder for the Orthodox or the Anglicans to acknowledge that we are a true church. But if we put on heavier ecclesiastical robes, if we refuse to marry divorced persons whom their own church will not marry or to ordain women who have been married, if we recite the creed more frequently, then, it seems to many, we are really doing our part to move the ecumenical bandwagon.

This criticism is not, however, an adequate report on the spiritual life of The United Church of Canada. Some observers believe that the United Church, which in its earlier days was necessarily occupied with institutional structures, is now showing deeper concern for its spiritual foundations. Dr. Ralph Chalmers of Pine Hill Seminary, for example, says that in the United Church there has been a remarkable upsurge of theological interest and something of a renaissance in biblical theology. Dr. George Johnston of Montreal is more skeptical. He sees signs of a theological revival, but, looking at its forms of expression, he is not sure whether the United Church has had "a decent dose of theological adrenalin" or "mild case of hardening of the theological arteries." Dr. J. S. Thomson, a former moderator of the denomination, sees "a growing tendency to bureaucracy and centralization."

In one particular the United Church has so far met with disappointment. At its birth almost 40 years ago it proclaimed its desire to be not only a united but a uniting church; however, its great hopes have had little result. Since union the United Church has received into its fold several small groups—the Wesleyan United Church of Bermuda, for example—as well as congregations from the Christian Church and from the Evangelical and Reformed Church. It is now engaged in discussions with the Evangelical United Brethren and the Disciples. But there seems no immediate prospect of further unions with larger denominations. In Canada Baptists and Lutherans are still too few and too divided not to fear being swallowed by a large national church. Stumbling blocks in the road to unity with the Anglican Church seem impassable. But there is no

reason, creditable to Christian faith, for further evading negotiations with the section of the Presbyterian Church which eschewed the union of a generation ago.

The United Church, it seems to this critic from within, is riddled with faults and deficiencies. Multitudes of its members affront its spirit or serve it with little zeal and less knowledge. But the unremarked 7,000, or some number noted only in the heraldry of heaven, still preserve the devotion and the spirit of adventure which marked their pioneering sires. The Canada of the future will be vastly different from that of the past. But in that Canada the United Church, changed and changing still, will endure, a source of spiritual influence to be measured only in the arithmetic of God.

THE HOUSE CHURCH

REV. WARREN H. BRULEIGH

This subject is deserving of an exhaustive study, both from the Biblical and historical point of view.

It seems to this writer that the roots of the House Church are to be found in the Old Testament, while its presence in the New Testament is quickly seen even by a superficial reading of the Book of Acts and the Epistles. The present writer is thinking in terms of the type of exhaustive study undertaken by John Bright in his book, *The Kingdom of God*.

One could also trace the "ups and downs" of the House Church through the A.D. centuries. For instance, the evidence seems to be that the Reformation Fathers were the ones who gave the orders for the locking of the church building doors. The reason for this was to move the Church back into the home and into the neighbourhood. This reason has most certainly been forgotten or ignored, for we now have many good Protestants crying out for the unlocking of the church building so that people may enter for prayer and/or meditation.

We will confine ourselves to a few observations concerning the House Church as it is found in the world today. In fact, our material will deal primarily with the House Church as it is at work in Scotland. This means that such programmes as the "Half-way House" will not be dealt with. (Anyone wishing further information concerning such programmes is asked to contact the Board of Evangelism and Social Service.)

One of the better known House Church programmes is to be found in Greenock, Scotland. The work, from its beginning, has been under the leadership and guidance of graduates of the Iona Community. It was the good fortune of this writer to spend some time in the company of the Rev. Douglas Alexander, until June of 1962, the pastor of this area.

The story of the Greenock House Church movement is one of experimentation. The door was opened for such experimentation when the first Iona graduate, Rev. W. D. Cattnach, came into an area that did not have any church building. Instead of rushing into the usual survey and church building programme routine, Cattnach brought together a Session, and through these Ruling Elders, the House Church was established. In the Greenock case, the Ruling Elders met with their Teaching Elder (Minister) for ten successive weeks to prepare themselves for leadership within this programme. The type of training received was not decided beforehand or "laid on" by the minister. Rather, the Elders decided what their real needs were, with the training sessions being planned accordingly. Their sessions consisted of three main sections:

(1) *Bible Study* led by a member of Session in turn—to prepare them for such leadership in the actual House Church situation; (2) a short course of instruction concerning the *basic beliefs* of the faith—given by the minister and discussed by the elders; (3) informal discussion on *how to lead a Church group in practice*.

The Greenock areas, meanwhile, was divided into Elder's Districts, so many streets to a House Church over which a Ruling Elder has responsibility. Let it be kept in mind that all of this was organized without the existence of a church building. Thus, the areas were assigned, and the Elders were trained. The next questions to be answered are these: How large are these units, how often do they meet, and how long do the meetings last. The answers to these questions are as follows: (1) The ideal number of people within a House Church is from 12-15. This ensures a group large enough for the introvert not to feel too conspicuous, while it is small enough that those present are not encouraged to think they are addressing a public meeting or audience. (2) Meetings are usually held on a monthly basis, while in some centres meetings are held every two months. North Americans will probably ask, "Why not weekly?" The answer is the fear that there will then not be enough time to be the Church in the world. The concern of the House Church folk is that the Christian realizes that his main duty is to live, not to attend meetings—even Church meetings! (3) The meetings usually last from 7:30 to 10:00 p.m., although they have been known to go over that time limit. But the leaders do feel that the 7:30-10:00 p.m. period is the sought-for-ideal.

We now turn to the question that you have been probably asking since early in this presentation, that is: Where are these meetings held and what actually takes place?

As the name would suggest, the meetings are held in private homes. The House Church is constantly on the move, with invitations being offered by participating members for the next meeting to be held in their home. For a description of what takes place in these House Church meetings, we will allow W. D. Cattanaach to speak for himself:

At each meeting the Elder is in the chair. He opens the meeting with a prayer; he welcomes the people; there is a roll call of all the members of the church in those streets, and of any other people not members of the church who have shown themselves interested in joining with us. When the roll call is over, then there is a Bible study for about half an hour, and from this we usually have a very interesting and helpful discussion. This is followed by a report of any sick or in need, any aged, any in trouble in our streets, that is the streets of the district; and we consider if anyone can lend a hand. This is decided and reported on at the next meeting. Then there is a cup of tea and a biscuit while we chat together and often over this cup of tea there may be a very informal discussion on some topic raised by the group. We find this gives a grand opportunity for people to ask questions informally on issues that are troubling them. After tea, arrangements are then made, details worked out, for the House Church's share in the mission or any other project for the spread of the faith that is being carried out. Finally the meeting is closed with family prayers: when we gather up all the family prayers and concerns that have been talked of, when we commend our families and every house in our streets to the care of God. So far either the minister or deaconess have been present at these meetings, but they have been led by the Elders.—(W. D. Cattanaach, *The Church In The House—Laity reprints from Nos. 2-6.*)

The following are observations and concerns voiced again and again by House Church leaders.

The greatest fear voiced by House Church leaders is that the House Church will come to be thought of as still another elaborate and effective gimmick to be used by the Church to pep up flagging religious institutions. Writes Hans-Ruedi Weber:

We paralyze the life and work of the people of God if we see the "house church" only as a temporary expedient, a provisional structure characteristic of the earliest church in Jerusalem or any other missionary area, which serves only until the parish church or local congregation with its church building can be constituted.—(*The Church In The House—Laity Reprints from Nos. 2-6.*)

Again, the House Church leaders insist that the Church must face the fact that when church buildings are erected, and the centre of Church life moves from the homes to the main building called the church, the people of God slip back into old approaches and old habits. The new life appears to vanish. The erection of the church building seems to kill the House Church programme. The concern of Hans-Ruedi Weber is a concern shared by many others:

Will that church building accelerate the tendency to replace spontaneity by institutionalism and organization? And will the laity (the members of the people of God), now on Sundays and weekdays a worshipping, ministering and witnessing community, soon become an aloof church public which appears only on Sundays to sit and to listen? —(*The Church In The House—Laity Reprints from Nos. 2-6.*)

The question must be faced concerning the possibility of having a congregation apart from or without the presence of an actual church building. In his very fine booklet entitled, "The House Church", David C. Orr seeks to assure us that:

A House Church meeting is not a religious service. It is not, therefore, a substitute for the gathering of the congregation for worship. The House Church seeks to weld us into a "Church"—a body of people bound by the common purpose of our desire to follow Christ. As this increasingly evolves, worship becomes both increasingly relevant and increasingly necessary.

While there may be many House Church people who would agree with D. C. Orr in theory, this writer discovers in actual practice that many disagree with the above presentation. Rather, the House Church people whom this writer met while overseas tended to be, in many ways, anti-church building. *They seemed to be saying that the new church being born in and through the House Church movement is not at ease or at peace with the parish church structure.*

In conclusion, we would say this: "The House Church movement is an experiment in rediscovering the Church." It most certainly encourages the Church to be more outward looking in service to the world. The things that are happening in and through this movement are exciting, thrilling, and—at least to some—even shocking. Some of the questions in the minds of many who are sympathetic to this House Church experiment are these: (a) Will the established and institutional Church understand what the House Church is saying to the Church by its very existence? (b) If the House Church is not received, encouraged, and recognized by the institutional or established Church, will the House Church members be able to avoid the pitfall of degenerating into still another anti-

institutional Church movement? (c) Will the House Church be willing to play the role of a Servant People who may find that Isaiah 53 speaks more and more to their individual and collective experience? (d) Finally, it asks of us: Are we willing to go into an area where we have not as yet set in motion any regular church building programme (a new community) and there experiment along these lines? Will we prepare, send in, and support such a ministry? Or will we talk it to death in committee? Dr. George MacLeod has stated that instead of discussing a matter (and thereby often talking it to death) we should DO something, and then we will have something concrete to discuss. His words need to be kept to the fore when we are thinking about the House Church.

THE CALGARY UNITED CHURCH INSTITUTE OF FAMILY AND PERSONAL COUNSELLING

REV. W. E. MULLEN, *Pastoral Director*

In the biblical heritage man is portrayed as needing counsel above every other need. He should not imagine that he is able to cope with life in his own resources. If he is to fulfil his destiny, as God intends, he must seek counsel, to walk in His way.

The Church came into being as a ministering community, a listening and sharing fellowship of the Holy Spirit. It is clear that we are not alone in this ministry nor can anyone counsel alone. The minister or counsellor, (clergy or laity) can counsel only as he is counselled by a ministering community, that calls him, qualifies him, sustains him and gives his work the authority it must have to be fruitful.

The deepest needs of man are spiritual and men turn to the spiritual counsellor to learn the responses that are appropriate when challenges are to be met that cannot be handled by medications or any form of escape. The Holy Spirit is the Counsellor and the minister works with the Spirit as a doctor works with life, for the fulfilment of a destiny that is unique to the person who comes to him.

Much as we learn from psychiatry, clinical psychology and social work, says Paul Johnson, we have another and distinctly religious heritage for our counselling within the church. The "style of this heritage is the mark of counselling in the context of the church". The ministry of the pastoral counsellor is one of two or more persons listening to each other, caring deeply for each other and sharing each others' burdens. It is a ministry in which God as Love is met in the anguish, the confession, and the forgiveness of those in need. It is accepting the unacceptable until he experiences acceptance, loving the unlovely until he feels loving.

The Institute, like the Pastoral Counselling Centres in the United States might serve in some small way to call the church into a new awareness of the ministry of the counselling community empowered by the Holy Spirit. The orientation therefore must be primarily theological and pastoral, rather than clinical or sociological, addressing the ministry to the potential and the problems of relationship in the whole of life.

The pastoral counsellor, or any other Christian doing counselling, is not a rival to other ways and means of the "helping" professions. Each counsellor regardless of orientation has his own ministry to fulfil and each will complement the other.

Two things about the establishing of the Institute might be stated:

1. It has been founded by a group of professional and lay leaders who are themselves convinced of the importance of the relationships between the insights of the biblical faith and those of depth psychology and the social sciences for Protestant pastoral care. The ser-

vices of the Institute in a church setting are available to any who seek them, regardless of religion.

2. Plans were initiated by Central United Church through the Calgary Presbytery and in consultation with the Board of Evangelism and Social Service, The Board of Christian Education and the National Marriage Guidance Council of The United Church of Canada. A non-profit organization, the Institution is incorporated in Alberta under the Friendly Societies Act, and has a registered charter and set of by-laws. The Institute is operated by a board of directors approved by the Calgary Presbytery of The United Church of Canada.

The purposes as outlined were:

1. The first was to provide education and group training for marriage and family life along with personal and confidential counselling to help persons, couples and families to face problems, make plans, resolve conflicts in the areas of courtship, marriage, family relations and in their work. There were four general areas of concern:
 - (a) Premarital counselling and group training.
 - (b) Marriage counselling for couples in conflict and stress.
 - (c) Family counselling involving all members of the family, parents, children, youth, grandparents and inlaws.
 - (d) Personal counselling and special services to the older unmarried, widowed, divorced and retired persons in the church and community.
2. The second was to seek to provide an answer to the overburdening pastoral counselling task of the churches of the area by:
 - (a) Becoming a REFERRAL centre to assist the pastors, doctors, teachers and businessmen in handling problems of the nature described.
 - (b) Planning TRAINING programmes on a co-operative basis to increase the skill of the minister, doctor and others in this part of the work and witness in the local church to do a better job in this work.
 - (c) Enlisting, through a selection and training programme the services of mature CHRISTIAN LAYMEN AND WOMEN qualified for the work of reconciliation and education in marriage and family life.

Since the Institution opened seventeen months ago over 1,100 persons have come for marriage education, leadership and family group training, family consultations and pastoral counselling. Nearly 100 new persons per month are coming at present. Several classes and group counselling sessions are meeting each week as follows:

1. *Premarriage Class on Monday nights from 8:00 to 10:00 p.m.*
 - (a) Eight group sessions (2 hours each) of lectures, filmstrips and discussions, (16 hours plus individual counselling if requested). Couples may enter class any evening and take any number of the classes which are offered in a revolving basis.
 - (b) Temperament analysis and evaluation of psychological factors important to successful marriage.
 - (c) Sex knowledge inventories and lectures on physical factors in love fulfillment by medical doctors.
 - (d) Legal and financial aspects of family living.
 - (e) Kit of pre-marital reading materials.
 - (f) Religious factors in marriage and planning of the wedding.

2. Group counselling sessions for married persons in difficulty and parents without partners are conducted each Thursday night from 8:00 to 9:30 p.m.
3. One Youth Conference has been held during the teachers' convention time as a pilot project. The theme was "You and the Other Sex"; doctors, ministers and Hi-C Counsellors gave the leadership. Others are planned and parents will be invited for a preview of the course the night before.
4. The second Annual Winter Seminar in Marriage and Family Counselling meets each Wednesday 8:00 to 10:00 p.m. for sixteen weeks. Leadership is given by doctors, ministers, social workers, psychiatrists, lawyers and others. Last year twenty-nine persons took the course and this year thirty-five teachers, welfare workers, church leaders, ministers, probation officers, youth workers and others are enrolled.
5. The First Annual Summer Seminar in Protestant Pastoral Care was held August 17th to 29th, 1963, at the Banff School of Fine Arts. There were fifty in attendance, mostly ministers with five denominations and four western provinces represented. Registrations are coming in now for the second Seminar, August 16th to 28th at Banff.

The Calgary Presbytery through its projects fund has committed \$25,000.00 per year for the next five years to the work of the Institute. We are grateful to the many highly trained persons who have given valuable volunteer service as teachers, counsellors, consultants and on the Inter-professional Advisory Committee which meets weekly and the Board of Directors meeting monthly.

Gratitude is hereby expressed to this Board of Evangelism and Social Service and to the National Marriage Guidance Council for their willing consultation and encouragement.

OVERCOMING THE BARRIERS TO COMMUNICATION

(From an Article by REUEL L. HOWE in
"The Princeton Seminary Bulletin"—May 1963)

Barriers to Communication

In a recent survey a thousand ministers of varying denominations with widely different educational backgrounds designated communication as their primary concern. What are the barriers to communication?

Before we can identify the barriers to communication we need to understand what happens when communication occurs. *Communication is accomplished when there is a meeting of meaning between two or more persons.* A barrier to communication is something that keeps meaning from meeting. A certain preacher commended to his congregation the practice of unqualified love and proceeded to describe what he meant by love. After the service one of his hearers who worked for industry in the area of labour relations commented that the preacher had described a beautiful idea but added, "It just wouldn't work because life is too rough and tough." Here the meanings of the preacher did not meet whatever meanings the man brought to the hearing of the sermon so that its meanings were repudiated. The preacher was concerned with an important truth; the layman was concerned with an important problem. The preacher did not communicate to the parishioner, and the parishioner did not hear the preacher.

What are some of the things that keep the meanings of would-be partners to communication from meeting?

First, language can be a major barrier. Much biblical and theological language is uncongenial to contemporary man. He neither receives nor conveys meanings by them. Common words like "love" are not effective instruments of meaning. One layman referred to the word "love" as an omnibus word, complaining that he never knew what people meant by it. He wished we would use it more definitely. Words and concepts such as "creation," "fall," "heaven," "hell," "kingdom," "resurrection," "ascension," "redemption," are meaningless to thousands of people including life-long church members. The traditional words are not to be despised, but if we use them we have a two-fold responsibility: First, to explain their original meaning or significance; and second, to help people relate that meaning to the meaning of their own lives.

Second, images are another barrier to the meeting of meaning. The images which the participants in a communication have of one another or of the subject matter can effectively obstruct the communication. This happens when what the other person says has to filter through what we think he is like and, therefore, what we think he is saying.

The respective anxieties of the partners to communication are a third barrier that keep them from speaking to and responding to one another with meaning. These can be either personal anxieties or anxieties about the subject matter. Teachers and ministers seem to suffer widely from what I call an agenda anxiety—the anxiety to get across all the points of whatever subject they are dealing with, regardless of the state of being of those whom they are teaching. Of course, they are often driven to this extremity by their anxieties about themselves and their role as communicator, which betrays them into violating the principles of communication. This keeps them from paying attention to the persons to whom they are addressing themselves, which often accentuates the listener's anxieties so that he finds it harder to remain open to the meanings that are being presented to him.

Defenses are a fourth barrier. Each of the parties to communication, because each is human and vulnerable, functions with certain well established defenses in the interest of his personal and professional wellbeing. I find that many clergy are so unsure of themselves as persons, so insecure in their functions, so anxious about making themselves clear and being understood, that they heap word upon word with the hope that some of what they say will convey their meaning. Their meaning, however, is buried under a mountain of words.

Contrary purposes on the part of the parties to communication can be a fifth barrier to the meeting of meaning. The communicator may be interested only in securing agreement with his point of view, whereas the one to whom he is speaking may be trying to think out his own position and may resent and therefore resist the domination of the speaker.

Thus the problems of language, images, anxieties, defenses, and purposes all exist as barriers to the meeting of meaning, and as blocks to the accomplishment of the purposes of communication. They are, however, only psychological and emotional symptoms of a deeper barrier to communication which is the *ontological one, having to do, naturally, with our concern for being.* Every person, because he is both finite and guilty, inevitably lives with some anxiety in relation to known and unknown threats to his being. The search for affirmation and reassurances sometimes draws him nearer to his fellows and at other times separates and alienates him from them. His self-concern not only sets him apart from his

brother but makes it difficult for him to communicate with him or to hear his brother's cry in behalf of his own ontological concern.

This being true, the wonder is not that communication is as difficult as it is, but that it occurs as much as it does.

Monologue: A Common Misconception of Communication

Not only are many ministers unaware of and untrained in relation to the meaning barriers just described, but they also misconceive the nature of communication itself. Many of them have the concept that communication is accomplished by telling people what they ought to know. This monological illusion about communication is widely prevalent in the church. Even a short experience of preaching quickly disillusioned young ministers and makes them realize that telling is not a sure means of communication. In monological communication the minister is so preoccupied with the content of his message, his purposes, and his delivery that he is blind and deaf to the needs of his people and their search for meaning.

Earlier in this paper I made reference to a sermon that urged upon the congregation the practice of unqualified love, and which was responded to by a layman as being a beautiful but unworkable idea. He rejected the theme of the sermon as being impractical, unreal, and irrelevant to his situation. In the course of a discussion following the sermon, however, he himself brought out that in his job at the bargaining table it was necessary for him to keep the person of his opponent in focus, to respect him and his point of view, and to expect that if they worked through the various images they had of each other and the difficulties of communication, some creative solution of their problem would be achieved. He went on to explain that one of the primary results of the bargaining process could be the improved relationship that emerged between the parties as persons. Out of the meanings of his own life and in his own words he was saying the same thing the preacher had said to his congregation. Here, out of the rigors of one of the most difficult tasks in our culture, a man brings to the hearing of the gospel affirmations which, if they were made available to him, would prepare him to understand in real depth the relevance of I Corinthians 13 for modern industry. Unfortunately, he could not understand the message in the preacher's terms, and unfortunately the preacher did not take the pains to help him understand the message in the terms of a bargainer, with the result that the meanings of the preacher and the bargainer did not meet.

We are now ready to consider the true nature of communication.

Dialogue: An Uncommon True Conception of Communication

Communication is address and response that facilitates, in spite of all obstacles, the movement of meaning between person and person. In contrast to the monological misconception, communication is dialogical in nature. Dialogue is the true principle of communication.

Communication as revealed in Scripture from the first page to the last is a matter of address and response between God and man and man and God. Even the concept, "Thus saith the Lord," does not mean that God spoke in a way that forbade response, but that He spoke as a participant in the dialogue with man and that He spoke in response to man's last response to Him and in anticipation of His next reply. The Incarnation made the address and response between God and man immediate and personal. In a face-to-face way it became a dialogue between person and person. The Cross is a symbol of an event in which the barriers to dialogue between God and man were accepted as a part of the dialogue.

The exercise of one's own freedom and respect for others' freedom in communication is not easy. Instead we tend to engage in what I choose to call "calculated" communication in which we try to estimate what the other person's response will be and in the light of that decide what our word to them will be. This is to carry on both sides of the dialogue. Ministers frequently attempt to carry on both sides of the dialogue. They think they know what their people are thinking and they make their statements with these assumptions in mind. Experience, however, would seem to indicate that it might be wiser for them to devise means by which they might find out what their people are really thinking, and leave them free to make their own response to their preaching and teaching.

Many ministers think they have to provide answers to people's questions. This "answer-dispenser" image requires that he answer the questions instead of using his understanding and skill to help them move in the direction of an answer to their own questions.

The purpose of communication is not to give people answers but to help them work out their own relation to the truth that is available to them.

On the other hand, we need to beware of becoming "answer coy." If a question has been asked, it is only sensible that an answer be given. We have witnessed an interesting shift in the teacher's understanding of his role. Some teachers, as the result of the emphasis on the group process of learning, have moved from the old authoritarian role to the new permissive non-directive role with the result that too many teachers now involve their people in an *ad nauseum* formulation of the questions because some think it unorthodox for a teacher to address himself directly to the questions. I hear clergy and others saying, when they do finally yield to this kind of request, "I feel guilty that I told them something that they needed to know." These people have been removed from one horn of the dilemma and impaled on the other.

Clergymen often endure a loneliness arising from their bearing alone the problems of the Church. They are apt to feel that the Church's problems are the problems of the clergy. Instead, they should recognize that these problems belong to the whole Church, that is, to the laity too. And the solution of them calls for a dialogical relationship between clergy and laity.

The Purpose of Communication:

The purpose of communication is not, as many suppose, the securing of a consensus to a point of view. Instead, the purpose of dialogue and, therefore, of communication, is to help the person receiving it to make a responsible decision, whether that decision be a "yes" or a "no" in relation to what is being said. Incidentally, this is consistent with the necessity that dialogue keep each party free to make his own response. In my estimation the communication has been successful if either one of these responsible decisions has been made.

The word spoken in monologue seeks to be a concluding word; the word spoken in dialogue is always a word of beginning. The word spoken in monologue is helpless in the face of the barriers to communication, but the word spoken in dialogue accepts and uses the barriers as a part of the communication and has, therefore, power to bring about a meeting of meaning that will express itself in either a responsible "Yes" or "No."

GOD WORKS THROUGH THE NON-RELIGIOUS, EVEN ATHEISTS

(From an Address by CANON MAX WARREN of London, general secretary of the Church Missionary Society, at the first plenary session of the Anglican Congress)

"Once upon a time"—that is how fairy tales begin. But it is no fairy tale that once upon a time there was no religious frontier. Once upon a time all life, all experience, was understood in some sense religiously.

For countless ages all life was consciously and deliberately related to "God." Life was terrifyingly uncertain. Down the centuries the spirit of man has pursued the quest for understanding. The story of that quest is, in part, the history of religion. In the course of that history—as attempts at understanding—have come the great religious formulations, rituals of relationships, ways of worship, codes of law, systems of ethics.

We cannot be too insistent, we Christians, on the fact of the divine initiative. The quest is not man's initiative. It is man's response to the divine initiative. Man's most elementary feeling of awe before life's mystery is the expression of an implanted capacity. God, we believe, did the planting.

For the religious man then, and "a fortiori" for the Christian, all life is religious. For the Christian there can be, in the central citadel of his faith, no religious frontier. The Christian must refuse every pressure, however subtle, to divide man's experience of living under the separating titles of the sacred and the secular. God meets me everywhere, or I never meet Him. If I think I meet Him only in Bible and Sacrament, and in the Christian fellowship, then I do not know whom it is I meet. For He speaks to me in my newspaper as well as in the Bible. He seeks me out in the theatre, in the novel, in art as well as in the Holy Communion.

Is all this to belittle the means of grace cherished by our Church? No, it is to glorify God, the giver of all grace, who gives us all things richly to enjoy because we find Him everywhere.

Here surely is our starting point. Consider how immensely strong is our position when we start on a dialogue with the man of another faith, or of no faith at all, if we believe we already know in some small degree the God who is active in the one we meet. And the strength of our position lies precisely in the humility which it engenders.

For to believe that, in the other whom we meet, we also meet God—God graciously active—we make it clear that we claim no monopoly on God. That should be the *a priori* assumption which we make when we approach the man of another creed.

Let me press my point one decisive stage further. I believe that it is no less important that we shall see God at work in those who, because for them the word God has lost any meaning, denied that He existed. If we have flexed the muscles of our imagination far enough, let us be bold to see Him at work in that bitter critic of nineteenth century society, who once laboured in the British Museum, whose dust lies in a London cemetery, and whose name still conjures up the fears of half mankind and the hopes of the other half. Have we the moral and intellectual integrity to admit that our concern for social righteousness owes not a little, under God to the stimulus of Karl Marx?

Or, think again of that Viennese psychoanalyst who, studying the diseased minds of innumerable patients, first charted the unknown continent

of man's unconscious. We may judge, rightly perhaps, that some of his conclusions about that continent are wildly distorted, as inaccurate as the assumption of Columbus that he had actually discovered India. But we, who know what an immense contribution this discovery of the continent of the unconscious has made to the ministry of Christian healing, let alone to the whole practice of psychosomatic medicine, will humbly thank God for His grace at work in Sigmund Freud, no less at work because Freud did not acknowledge Him.

Yet to the seeming of many men there is a religious frontier. Those who do not believe in God are insistent there is a religious frontier. And though we may come to recognize that their unbelief is a refusal to accept the distortions of our own believing, we must come to terms with the fact that for them there is a vast gulf separating them from us. That is the religious frontier in a large part of our world today.

In his book "God's Cross in God's World," David Edwards writes of the situation in Britain signified by "the fact of general unbelief." Let us see what he says: "Many in our society would hate to be called atheist. They would claim to be Christians, and often also in Britain or in Scandinavia to be members of the national church. But they have virtually cut themselves off from religious practices, and their religious beliefs appear exceedingly vague and feeble if challenged."

That, you will agree, is the exact opposite of finding God everywhere. Here, then, indeed is the apparent great divide between faith and unfaith. I say apparent because in our present situation it is more than ever important that we remember that faith does not go by appearances. We must try to understand, more adequately than does the unbeliever, the incredible complexity of the religious situation. Perhaps that will be the best way in which we can begin to show him the real meaning of that for which Bonhoeffer coined the phrase "Religionless Christianity."

Perhaps for our further confusion we have to try to understand the real importance of godly irreligion. What we must not do is to picture the frontier with which we are here concerned after the pattern of trench warfare. This is to have the Maginot Line mentality. A church militant with that outlook will be about as effective as the French Army in 1940.

No, we do not live in a world neatly divided between believers and unbelievers. We are, indeed, in great peril of betraying our Lord, of failing Him in His mission to His world, if we thus over-simplify the situation.

We must, so I believe, joyfully accept the complexity of our time, not strive prematurely to force it into a pattern, lest in trying to do so we find ourselves blasphemously pigeon-holing God.

Science has no brief to tell religion the meaning of life and love. Religion, for its part, has no right to tell science what is knowledge. But science and religion together may some day have something very important to say to technology—a word in season as to how things are done and what should not be done. Meanwhile the great role of science is to make men more religious because it is forever increasing our knowledge of the universe, of the infinitely great and of the infinitely small. Here we begin to see that man's earliest religious sense was defective in that it was based so often on ignorance. Build religion on mystery, on the inexplicable, and sooner or later you banish God to the periphery of His universe.

Another complicating factor in the juxtaposition of two other worlds is the world of religious language and the world in which that language

has no meaning. Perhaps nowhere is our skein of wool more badly snarled than here. How much meaning has much of our religious language even for Christians? Each new rendering of the Bible is an attempt to get at the language of the people, the real vernacular.

And what is true of the language of the Bible, the classical language of the Christian religion, is true of our worship. The wholesale revolt, within the Church of England for instance, against rubrical loyalty to the Book of Common Prayer does not, I believe, represent any disloyalty to our fundamental Anglican insights, except on the part of a few at both extremes.

But if we are to talk to the world so that what we say is understood we must look at our religious language and ask ourselves whether we are not binding on men's minds burdens too heavy to be borne. Here is a tremendous frontier task to which some are being called. If we are not among those so called, at least let us honour and pray for those who recognize their calling. For this is a difficult and dangerous frontier.

The full complexity of our task will become visible only if we recognize the other frontiers on which we stand.

One of these is the frontier between the world of modern Western man, as the past four centuries have revealed him, and the world of Asia and Africa. Here the frontier is essentially a psychological one, dividing two different attitudes to life. Let me be clear that in distinguishing these two different attitudes I am speaking of the present moment. Tremendous changes in psychological attitudes are taking place before our eyes. What may be true now may not be significant in ten years time. Consider then the pattern of events in the last four centuries, a pattern which still influences the thinking of every one of us. During those four centuries Western man has been exploring the world, has been forcing himself and his ideas upon the people of Asia and Africa.

In Australasia, in North America and in Latin America he has been successful in establishing new homelands, not without grievous loss to the original inhabitants. But Asia and Africa have met this outward thrust of Western man, not by surrender but by passive resistance in the first instance, and by increasingly active rebellion during this century.

The two worlds stand toward each other in an attitude of profound suspicion, of doubt, and genuine puzzlement. The history of the past four centuries is a massive barrier to real understanding. On the one side there has been the spirit of aggressive initiative armed with all the resources of knowledge necessary to tame man's natural environment. Confronted with disease, hunger, and appalling mortality Western man has been utterly impatient of what seemed to him passivity. Proud of his acquired skills he dismissed the rest of mankind with contempt or, in more benevolent mood, saw them as beneficiaries of his bounty. On the other side stand the peoples of Asia and Africa who, during these centuries have been at the receiving end of these attentions. Much they have welcomed. They had not enjoyed being diseased, and hungry, and dying young. But they have profoundly resented the superior attitude shown by Western man.

The grace of God is courtesy. I doubt if any dispassionate observer who knew his facts would find courtesy as the hall-mark of the mission of the Church from the West. Heroism? Yes. Devotion? Yes. Perseverance? Yes. But it was not for nothing that Bishop Azariah in 1910 acknowledged all this and then cried "Give us friends."

For our further sobering let me add that we must not underestimate the embarrassing character of the fact that, at this moment in history, the main human resources of knowhow, manpower, ministry, and money—

are to be found in the West. There is a very important psychological difference of outlook and attitude between the haves and the have-nots. So let us not forget that while we are dreaming romantic dreams.

At once we find ourselves upon another frontier, the one which separates the world of affluence from the world which is not affluent. This is a starkly material frontier which winds its way through the labyrinth of the world's politics.

And we do well to remember that those underdeveloped countries are no longer the home of passive, apathetic populations reconciled to their fate. Today these spawning areas of high fertility are a political factor of the first magnitude. Where does the Church stand in regard to this frontier? Because compassion for those in need is completely central to the Christian understanding of God this is a religious frontier.

By all means let us do what we can to contribute our individual mites toward feeding the hungry. Every starving child saved to enjoy life as a reasonable human being is one child saved, even if a hundred die because the resources to save them are lacking.

If we are to be engaged on this frontier, as Christians, there must be on the part of the Christian Church a much more serious attempt to understand and grapple with the economic issues of our world. Is there anyone here who doubts that there is a vast number of ecclesiastical problems which will yield only to a correct economic analysis?

No greater effort of imagination is required to see that the economic frontier merges imperceptibly into the religious frontier of power politics. This frontier runs between those who believe that there is no limit to the means you may use to get your ends, and those who genuinely believe that the means you choose will finally determine whether or not you will realize your ends. If this is as we Christians believe, a moral universe, then the problem of power is a religious problem.

I come now to what further complicates our position on these varied frontiers and that is the fact that on each of them we will find among our companions in the struggle for a religious view devout Muslims, devout Hindus, devout Buddhists, devout Jews, devout members of every religious faith. What then of the Christian mission in relation to those of other faiths? This calls for a re-valuation of the actual task of mission, as being a far more long-term one than was envisaged in the nineteenth century. The walls of Jericho are not falling down at the blast of the Gospel trumpet.

There is the challenge of the nation-state. These nation-states are likely to be impatient with and suspicious of churches, which are viewed as divisive forces because they are more interested in preserving their links with churches elsewhere than finding effective unity with the other churches within the nation.

Another challenge is to be found in our attitude to our evangelistic enterprise in relation to men of other faiths or of no religious faith at all, and our willingness to explore new ways by which we can avoid seeing ourselves as the spiritual "haves" and them as the spiritual "have-nots".

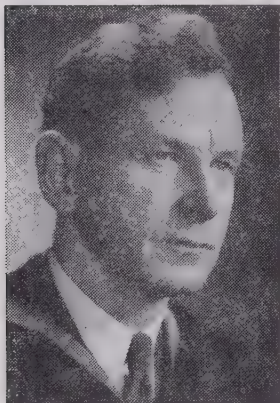
Those who are accepting the challenge are finding it infinitely rewarding.

Evangelism to Youth

EVANGELISM ON THE CAMPUS

REV. A. B. B. MOORE

(President, Victoria University, Toronto)



Colleges and Universities have become headline news, featuring in the budgets of provincial legislatures and claiming the public's attention as they cope with the crisis of rapidly expanding student enrolment, the securing of highly trained and competent staffs, and the provision of adequate facilities. Government, business and industry, and the individual citizen are all involved in the attempt so to solve these problems that standards of excellence in education may be maintained and yet assure to everyone who can undertake it the opportunity to attend University. The Church must not stand outside these concerns as though she were not involved in them. The Church's people, young and old, are involved, so is the Truth for which she stands, so are her systems of values and her

profession to be ready to serve all men at the point of their need. I take it that our subject for discussion this evening, "Evangelism on the Campus" has to do with the way, or one of the ways, in which the Church relates herself to the communities of higher education.

The Church and the University are indeed two communities within society and although they are by no means mutually exclusive they do have some profound differences in purpose and method. What I am about to say is an over-simplification but will, I hope, delineate a salient feature of each community which will assist us in determining their responsibilities and relationships. *The Church is a community of commitment*—a community composed of those whose lives are committed to Christ. He is the Truth and since He is the Truth, He becomes for them the touchstone of all truth. Such commitment means membership within a church fellowship and the general acceptance of its doctrines, liturgies, ethics, discipline and service.

The University, on the other hand is a community of free enquiry in which truth is sought wherever it may be found. No signs forbidding search appear at any boundary. The whole world of knowledge and thought, of phenomena and event belongs to the parish of the University. Anything that pertains to man and his universe is the proper subject of investigation by the University scholar. Any loyalty or relationship or attitude which makes such a search difficult or impossible or unreal is inappropriate to the Campus community, its purposes and methods.

To designate the Church as a community of commitment does not mean that there is no place for honest enquiry. How else may the believer who is committed to Christ grow in knowledge of the Saviour's meaning for life? Similarly the community of enquiry which is the University has basic commitments to truth and its disciplines without which no fruitful search could be made. But each community must recognize the characteristic condition of the other and treat it with respect and integrity. Let

no commitment be regarded only as a binding limitation or narrow-minded parochialism and let not the spirit of enquiry be regarded as mere license or as something to be manipulated to achieve pre-determined goals. How then may these two communities be related to each other so that the character of each may not be ignored or perverted? In particular, how does evangelism fit into this pattern of relationship?

The Community of Commitment Moving into the Community of Enquiry

Evangelism is, of course, one of the major functions of the Church and may be defined as the means by which the Church brings people to believing decision and life commitment. These means are, of course, as varied as life situations and peoples' needs may require, but they will certainly include the preaching of the Word, the visitation of the people, the counselling of the seeker, the study of Scripture and the rendering of human service. These all move toward one result which is the acceptance of Christ as the ruling, directing truth of life and in such a decision to commit oneself to Him and His kingdom. This act will shape the conduct and relationships of the believer and will bring him within the fellowship and discipline of the Church—in particular a specific communion of the Church which will not only draw ecumenical but denominational boundaries. Evangelism, then, is that function of the Church whereby she realizes her nature as a community of commitment.

If my analysis of the situation is at all correct, then Evangelism on the Campus means an activity of the Church carried out in the University setting—the community of commitment moving into the community of enquiry. Such a statement immediately raises questions concerning the right of the church to be there at all and how appropriate such function as evangelism is to the ethos and spirit of the University and the College. Can it possibly take place on the campus without limiting the freedom that is essential to search or without bringing to decision before all the evidence is in?

Such questions cannot be answered with one over-all generalization but must be answered in the ways that the concrete situation demands. Each campus has its own tradition and ethos which will help to determine the appropriate activity which should take place. Some Colleges and Universities have an effective church background and relationship while others will be completely secular in origin and purpose. The churches, too, have ways of carrying out their evangelistic functions which are peculiar to their own traditions. The only certainty in this complex situation is that there will be as many varied answers or solutions as there are churches and institutions of higher learning. Yet there must be some statements of concern and responsibility which will be valid for most, if not all, the situations. Let us look at these now.

Nature of Involvement on the Campus

A—First of all, why is the Church on the campus at all or at any rate why is it involved in what takes place there? One answer to that question is to be found in the Christian tradition which the Church cherishes and upon which it rests. That tradition, the historical events which lie at its heart, the systems of thought to which it has given birth, the literature which has emerged from it, are all a part of the body of knowledge and thought which is part of man's heritage. A University programme of education which does not accord it a place is incomplete and falls far short of its true goal. Moreover, the contemporary exponents of that tradition are taking a lively and vital part in the intellectual dialogues of our day and to dismiss them from campus debate is to eliminate a vital

element. Surely this means that the community of enquiry, the University, cannot exclude an examination of these elements of knowledge and truth without threatening the integrity of its own nature. The Church, the guardian of its own tradition, appropriately and properly is concerned that it be included in the University enquiry.

There are other reasons why the Church should seek to involve itself in what is happening on the Campus although no one of them need detain us long at this time. It should be sufficient merely to mention them before going on to consider in what sense the Church's involvement is in any sense evangelistic. Many of the students and staff members on the Campus belong to the Church and they do not leave this relationship behind when they cross the Campus boundary or the classroom or laboratory threshold. Who can deny to the Church the right of its concern for those who make up its fellowship? It will not follow them as an overly protective nurse but it will seek to maintain a vital relationship with them by involving them in responsibilities as well as fellowship. Moreover, the Church is a part of the world which surrounds the University and as such must make its impact felt upon those whose life is within that institution. No campus dare insulate itself from the issues, problems, movements and events taking place beyond it. Political debates, international issues, social organizations, living conditions—these all claim the attention of the enquirer and, if the Church is not irrelevant to those conditions it, too, must make its claim. So the Church becomes involved in campus life as she seeks to have her Gospel tradition and literature and history become a vital part of the search for knowledge and truth. It is the involvement of one who seeks to care for her own people within the University complex and as it properly makes her impact felt as a relevant factor in the world of our time.

B—If I have at all succeeded in making a case for the Church's involvement, either directly or indirectly, in the life of the Campus, I would now like to proceed to ask whether that involvement may or should be evangelistic in character. In what way may the decision and commitment which belong to evangelism emerge from the Church-University relationship? If to evangelize means to proselytize, then there can be few situations where it is an appropriate act on the Campus. To use the University community simply as a reservoir from which to gain converts for denominational Christianity is to treat the community of enquiry with neither respect nor integrity. Moreover, if my own knowledge of the students is accurate, I would say that students are highly resistant (and properly so) to any manipulation for such ends. Denominationalism or parochialism is alien to the spirit of search which must characterize the true university.

Primarily but Not Exclusively Intellectual

What occurs on the Campus must be primarily although not exclusively, on the intellectual level as with varied means the claims and content of Christian thought and practice confront the students. This will be done in the search and debate of classrooms as religion is dealt with as an academic discipline. It will be done in student, or staff-student, study and discussion groups in whose informal yet disciplined fellowship the Bible is examined anew, or social and political problems are investigated, or the reality and relevance of worship is experienced. The setting and concern are unequivocally ecumenical which is the only appropriate condition to search within the University. The emphasis here is not on the securing of a decision or a commitment but on the apprehension of that knowledge and truth out of which decision may emerge or from which it will be matured, strengthened and illuminated.

The Church is concerned that this educational experience shall take place on the Campus and since that experience is in harmony with the purposes of the University, the Church has a right to ask for it and be involved in it. But she cannot rest content with such bashful evangelism of the egghead for her responsibilities compel her to seek the decision. It would seem to me that a part of that responsibility is to be discharged in the congregation where a pre-University group might render invaluable assistance in preparing prospective students for Campus life. Similarly, where it is possible, as in the metropolitan centre of Toronto, churches on the edge of the Campus or within the city may keep the student involved in the one-going life of the congregation by providing a focus of association with other University students and provided with competent leadership.

But the Church also has a responsibility on the Campus through her members, through institutions related to her, and through such representatives as she is able to appoint, such as chaplains and counsellors. Here again the emphasis must be an ecumenical one but the witness of these people and their guidance in student problems may move toward understanding and conviction. The place of the church-related college must be found within the general setting of Campus education but its common life has a basis in the recognition of and respect for the Church without at the same time denying the freedom of search which must characterize the educational community. There is not time to examine its contribution to the cause of religion in the University except to say that religion has a vital role to play in its collegiate life. Perhaps it would be fair to say that while the Church-related college is not an agent of evangelization it is, nevertheless, an educational community in which Christian decision and conviction are achieved and strengthened. Such a college brings its resources and opportunities to the total campus scene and these must be reckoned with in any assessment of the situation.

The Confrontation of Students by Christian Truth

Evangelism on the Campus brings together the two communities—Church and University—commitment and enquiry. There will be many forms of relationship as they accept their particular responsibilities for the same group of young people. But this must happen: the confrontation of students by Christian truth. The University has responsibilities for this meeting because it is responsible for the search for and discovery and transmission of truth. The Church has its responsibilities for it seeks not only to expose youth to Christian truth but to win a commitment to it. Classroom and residence rooms become the stage for this confrontation—so do Chaplains' offices, Ministers' vestries, Chapels and Church Sanctuaries. The exercise is one of expanding knowledge and illuminating search but at some point the questions should become affirmations and the enquiry should arrive at a goal of commitment. Where education passes into evangelism it is difficult to say but it only occurs when the University and the Church, recognizing the nature and purpose of each other, collaborate to create the convinced Christian.

MISSION AT McMASTER

REV. PETER GORDON WHITE

Bishop Stephen Neill was the Chief Missioner. Four of us were his team. The Mission was student-organized and supervised. The representation covered the spectrum from the lively but conservative Varsity Christian fellowship people to the Newman Club on campus.

About fifty people, consisting of the mission team and a number of students, spent an afternoon and evening together at the conclusion of the Mission. There was consensus that the effort had been well worth the investment in time, thought, money, and prayer. We think it possible that about half the student body may have been aware of the Mission. About half of that number participated in one or more of the week's events. Perhaps some two hundred persons were actually in conversation with us. A few dozen people seemed to travel a considerable distance in their personal pilgrimage during the time of the Mission.

Needless to say, Bishop Neill's scholastic reputation helped us a great deal. He is an accredited teacher and scholar. He took his place comfortably and acceptably in the University life as a whole.

The student press were expectedly tough-minded in their attitude toward the Mission, but wonderfully fair and accurate in their reporting. The public press, chiefly the *Hamilton Spectator* and the *Globe and Mail*, were more coolly professional, but again very helpful and responsible in their printed reports.

The student press were pleased that the Mission team would make themselves so available to questioning during the public sessions, and in one-hour interviews in their own pressroom. This latter experience proved to be a wonderful opportunity to sharpen up the distinctiveness of the Christian point of view on a number of specific issues. I found it somewhat fascinating to see how these keen students wished to isolate a Christian from the church at those points where they agreed with this point of view. This was indicated by such remarks as, "That's terrific, but of course your church wouldn't go along with you at this point, would it?"

Here are three points in my personal résumé of the experience:

1. *Christians on campus are a minority group, as they are in the world; on the McMaster campus the Protestant Christians are aware of themselves as a minority of the minority; nor do they particularly sense the Christian fellowship.*

2. *To the "outsider" the church is one, but it is one in condemnation. This became very clear during our press interviews, and during the open question periods. The Christian attitude toward such issues as planned parenthood and capital punishment must be set forth with due respect for the variety of sincere opinions held by Christians of different traditions. An angry questioner is not too ready to hear this patiently; he is quite capable of saying, "a plague on all your houses".*

3. *There is great confusion about the nature of the church. The confusion is great among the so-called "non-believers". It seemed to me almost equally as great among the young persons from the church-going families.*

Bishop Stephen Neill's summary included these thoughts: The Canadian university student is a religiously naive wanderer. He often condemns the church for the wrong reasons. He is just as likely to defend the church for the wrong reasons. He has a Sunday school religion. He carries with him childish myths about heaven and hell, and the ecclesiastic machinery that hoists you up into one or opens a trapdoor and drops you down into the other. Most students boast of their rejection of such "Christian" claims. Others bungle an embarrassed and untenable defence.

The Bishop pleaded for a better job to be done by the churches in Canada, through Christian families, before sons and daughters are sent out into the world on their own. These remarks came to my mind again as I read the honest-to-God debate, where it is said (on page 16) "In the

England we know it is a fact that religion in schools does not normally lead to active church membership. If the habits and attitudes of English adults are to be transformed, *Christianity has no real hope short of a renewal of the life and the teaching of its local churches.* (Italics by the author.)

THE STUDENT CHRISTIAN MOVEMENT—A STUDY IN CREATIVE TENSION

(From an Address by JOHN W. BERRY, S.C.M. President, 1962-63, University of Toronto, to the S.C.M. of Canada Development Consultation.)

It is difficult to sum up several years of close and vivid experience with an organization so diverse as the S.C.M. in a few words, yet in an attempt to do this, I have chosen the phrase "creative tension" to summarize my impression of the S.C.M. This phrase has become somewhat of a cliché lately, for all life involves a struggle to channel the conflicts and tensions of each situation into productive and creative courses. It is a particularly meaningful phrase to all students each spring. And it seems to describe the S.C.M. with special accuracy.

Divisions—Christian and Agnostic

To begin with the S.C.M. is characterized by several obvious dualities. It is composed in the main of two distinct groups. Within any local unit one can divide the membership into more or less clearly defined Christian and Agnostic factions, "agnostic" being used here to describe anyone who cannot accept historic claims of the Christian Church, but who is involved in the S.C.M. in order to examine those claims, either critically or sympathetically. Now the Christian and the Agnostic are involved in the S.C.M. for completely different reasons, at least on the surface. The Christian student likely finds the religious fellowship of the group its most important characteristic. Yet this is more or less meaningless to the Agnostic; to him the dialogue or debate over the claims of the Christian faith is all important, although it is quite secondary to the Christian student who in some sense has "found his faith". This creates a tension in the group, the problem of having two distinct roles to play within the university, roles which at times can seriously conflict with each other. I would maintain that both groups are missing something valuable if they become entrenched in their own positions.

No sincere Christian can claim to have all the answers, and so for him the dialogue is just as important as for the agnostic. The Christian student should also see the dialogue as his main means of witnessing to the faith within the University community. On the other hand, the agnostic should be encouraged to join into the Christian fellowship of the group as far as possible, since faith cannot be reduced completely to rational terms and may germinate out of a group religious experience rather than an intellectual debate. Thus the tension between these two groups can and should be channelled into creative activity by attempting a synthesis of these two major divisions of S.C.M. activities. It is notable that this has been occurring more and more in recent years. The seminar programmes, combining group worship and concentrated study and discussion have been particularly successful in this area.

Approaching this problem from the other side, it seems high time that the S.C.M. undertook a deep study into its worshipping life, not only in relation to the ecumenical movement, but also in an attempt to draw

in the uncommitted student through the worship experience, for if we try to win the agnostic only by talking with him, we are denying him a particularly helpful means of grace: the experience of corporate religious fellowship.

The S.C.M. and the Churches

This immediately leads us into another area of tension. What is the relationship between the Christian S.C.M.'er and his particular Church? Where does he divide his loyalty, and more practically, his time, between the S.C.M. and the local church of his particular denomination? At present, the Ecumenical Movement is sweeping through the whole Church with revolutionary fervour. I suppose each generation has its particular causes; thirty years ago the area of social reform and international assistance was perhaps the *raison d'être* of the S.C.M. I doubt if this has diminished in any way. However, the present generation of S.C.M.'ers have taken up the cause of the Ecumenical Movement and are seeking to make their own distinctive contribution to its progress.

This is as it should be, for the Christian community within the University, and more so within the S.C.M. is characterized by an intense and exciting inter-denominational dialogue, carried on in a spirit of open-mindedness and willingness to understand different viewpoints which, at least until quite recently, was probably unique. Yet again, the individual S.C.M.'er finds himself in a dilemma. He is *continually* torn between loyalty to his own church, his own denomination, and loyalty to the Church universal, the Holy Catholic Church, which in some sense must be a higher loyalty. Many students inspired by the hope of a truly united Church emerging from the chaos and scandal of our divisions, consider their first and perhaps their only loyalty to be to the Catholic Church as a whole, and their relationship to their particular denomination to be derived solely from this.

No doubt this is a radical view, and one that has provoked much misunderstanding. I believe that there is a great deal of suspicion of the S.C.M. on the part of the churches, such as: "It's run by the Anglicans to steal our United Church young people," or "It's run by the United Church to steal our Anglican young people," and so on. Why do we never hear, "It's run by several groups within the Church, to bring their young people closer together, that they in some measure will seek to rectify the errors of their forefathers rather than perpetuate them?" That again is harsh language yet if it is meant sincerely, spoken in a spirit of deep humility rather than superiority, I believe no apology is called for.

Dissatisfaction With the Established Churches

College students are in some respects an idealistic, "angry," and radical group. I say "in some respects" because in many ways they are an extremely conformist society, in which adherence to the prevailing standards of the group is all important. A large number, perhaps the majority, of S.C.M.'ers are *intensely* dissatisfied with the state of the Christian Church, not only in regard to its shocking division, but also in regard to its dual task of proclaiming the gospel and living the life of Christ in the world. At present, I feel that the whole Church is experiencing a time of intense self-questioning and soul-searching. In the S.C.M. this takes perhaps what is a more extreme form, with a greater urgency, because the S.C.M.'er is immediately involved in two of the most serious problems, the division between the Church and the intellectual, particularly within the University, and also the sad divisions within the Church itself.

Positive Action

The S.C.M.'er's deep and personal involvement in these two problems can be a very shattering experience; I would suggest that in the area of personal counselling, it is one of the main tasks of the staff to suggest ways in which the various tensions which arise can be channelled into creative action. And tensions there certainly are. They can strain friendships almost to the breaking point, they can lead to deep inner turmoil as the S.C.M.'er struggles to reconcile conflicting loyalties. They lead some S.C.M.'ers to reject the Church for a type of "churchless Christianity". Yet I must not paint too black a picture, for many S.C.M.'ers have managed to struggle through these periods of confusion to a firm faith which they see expressed through the Church in the world.

This year at Toronto, I feel that several significant things have taken place. Under the direction of the Sir Robert Falconer Association (our board of chaplains), we had a meeting of student representatives of Protestant, Roman Catholic, Orthodox, and Jewish groups, to discuss certain common problems which we face in the University. More significantly still, I think, there are definite signs of a growing relationship between the S.C.M. and the Roman Catholics at Toronto. We have had several discussions with the Newman Club Chaplain concerning the relationship of the two groups. One ecumenically-minded Catholic will be on our cabinet next year, with the full approval of his Chaplain. And best of all, we are coming together in worship. Last winter a group of United Church S.C.M.'ers feeling a need to do something concrete within their own Communion, formed a disciplined group whose purpose is to "pray and work for Catholicity in The United Church of Canada, and particularly for discipline, liturgical renewal, and Church Unity." One of their first actions was to meet together each Monday evening for prayer in the Chapel of Hart House. Others were invited to attend, and soon we had United Church, Presbyterian, Anglican, and Roman Catholic students worshipping together regularly. This coming together in worship is highly significant, I believe, not only because of its novelty, *but more because it is in worship that the main divisions of the Church are perpetrated.*

Certainly the ecumenical discussions of the Church leaders are necessary, and their recent successes have been very encouraging, but unless there is a corresponding growth in understanding, trust, and love on the part of the laity of each Church, all will be in vain, for the reunion of the Churches cannot be forced on the people by their Church leaders; it must grow outward from the heart.

I would suggest, in all humility, that by virtue of its unique position in the Church the University and the world, the S.C.M. is an indispensable agent in the movement, slow though it may be, toward the establishment of the Kingdom of God in the heart of every man, throughout the world.

POSTWAR RETREAT TO THE CAUTIOUS AND COMMONPLACE

(From an Address by PRESIDENT CLAUDE BISSELL to the University of Toronto freshman class)

(Campus Life)

It is the habit of middle age and of advanced years to deplore the excesses of youth, and the habit has by no means disappeared. But in the strictures on the generation that reached maturity in the fifties, the emphasis has been not so much on the excesses as on the deficiencies; not

so much on youthful extravagance as on a pallid maturity. In this country, of course, we don't go in for angry young men (except in Quebec), even when there is plenty of cause for anger; and even in the United Kingdom their impact was brief and unimportant.

The weirdies and the beardies, at least in Toronto, don't lead parades against the atomic bomb; they listen to jazz and folk-singers in smoke-filled cellars, and discuss the symbolism of a Bergman movie or the colour combinations of Harold Towne. But for the most part youth lives, according to a number of critics, untouched even by this kind of faint esthetic protest. . . .

This is the worst side of the picture. It is dispiriting, but not necessarily a cause for despair. Shift the point of view slightly, and you and your older contemporaries exhibit much more heartening qualities. They are, I would suggest, a preoccupation with the immediate facts and a refusal to be led too quickly into emotional bypaths. This may well be a reaction of the apocalyptic nightmare of atomic warfare—a conscious decision, in the knowledge of the uncertainties of the future, to concentrate upon what lies immediately before you. I find a good deal of evidence that this is a common temper of the times in the poetry of the fifties, particularly the poetry that has been written in England. This is the poetry, as someone has said, of the middlebrow Muse. It is cautious, deliberately commonplace in its subject matter, suspicious of the bigger emotions. "A neutral tone is nowadays preferred," writes one of the contemporary English poets. There is a deliberate withdrawal from excessive emotion.

It might be argued that a good deal of contemporary art, far from being cautious and deliberately commonplace, reaches out for the bizarre and the shocking. But what such art is really doing is turning its back upon grandiloquence and concentrating on the immediate: on the physical materials from which the art is fashioned—on paint, random sounds, and the impedimenta of daily living. Indeed in this argumentative mood I would contend that the popular dance of the day, the twist (of which I count myself a mildly competent performer) fits into this pattern: the dancer vacantly concentrates on a few fundamental gyrations, oblivious both of a pattern and of his partner.

This low-keyed attitude is producing an interesting minor literature. The vogue of the satirical revue is one diverting by-product; at the Edinburgh Festival the movement is towards the fringe or beyond, away from the classical centre. Our great national epic (English-speaking version) is "Spring Thaw," with Shakespeare as a serious threat only in the holiday season.

When we turn to political and social criticism, we see the mood in a more attractive light. During the last decade or so, the United States and the United Kingdom have produced a mass of literature of self-analysis and unflinching criticism. Each year in the United States sees a new volume that documents an area of national self-deception and weakness. American society, so these books tell us, is dominated by slick advertisers, professional image-makers, Philistine organization men and rabid anti-intellectuals.

The mood of self-analysis and tough assessment in the United Kingdom was symbolized this summer by a special number of *Encounter*, a magazine that I hope you will come to know; it was called "Suicide of a Nation," and consisted of a series of articles scathingly critical of every aspect of British society. We have not in this country a similar tradition of self-analysis—we lack the periodicals, and the writers—but we have recently awakened to the fact that the cheerful assumptions about our nationhood can no longer be made, and that in the area of national self-

identification we are one of the major underdeveloped countries of the world.

The mood of cautious, cynical self-limitation is thus not without its happy results. In a world that is so full of booby traps, it is elementary precaution to go slowly and carefully. In a world that is being caught up and consumed by so many violent emotions, it is not bad to keep one's eye upon what lies immediately in front. But, having said this, one must go on to say as quickly as possible that this is not the kind of mood that induces greatness, either in man or in the society around him.

BOREDOM, NOT POVERTY, CAUSE OF JUVENILE DELINQUENCY

(By ARTHUR MILLER in *The "Vancouver Sun," November 15, 1962*)

Having spent some months in the streets with boys of an American gang, I came away with certain impressions, all of which stemmed from a single, overwhelming conviction—that the problem underneath is boredom.

And it is not strange, after all, that this should be so. It is the theme of so many of our novels, our plays, and especially our movies in the past twenty years, and is the hallmark of society as a whole. People no longer seem to know why they are alive; existence is simply a string of near-experiences marked off by periods of stupefying spiritual and psychological stasis, and the good life is basically an amused one. Among the delinquents the same kind of mindlessness prevails, but without the style—or stylishness—which art in our time has attempted to give it.

The boredom of the delinquent is remarkable mainly because it is so little compensated for, as it may be among the middle classes and the rich who can fly down to the Caribbean or to Europe, or refurbish the house, or have an affair, or at least go shopping.

The delinquent is stuck with his boredom, stuck inside it, stuck to it, until for two or three minutes he "lives"; he goes on a raid around the corner and feels the thrill of risking his skin or his life as he smashes a bottle filled with gasoline on some other kid's head. In a sense, it is his trip to Miami. It makes his day. It is his shopping tour. It gives him something to talk about for a week. It is life.

With boredom in the forefront, one may find some perspective in the melange of views which are repeated endlessly about the delinquent. He is a rebel without a cause, or a victim of poverty, or a victim of undue privilege, or an unloved child, or an overloved child, or a child looking for a father, or a child trying to avenge himself on an uncaring society, or whatnot.

But face to face with one of them, one finds these criteria useless, if only because no two delinquents are any more alike than other people are. They do share one mood, however. They are drowning in boredom. School bores them, preaching bores them, even television bores them. The word rebel is inexact for them because it must inevitably imply a purpose, an end.

To think of contemporary delinquency in the vein of the 'thirties, as a rebellion toward something, is to add a value to it which it does not have.

To give it even the dignity of cynicism run rampant is also over-elaborate. For the essence is not the individual at all; it is the gang, the herd, and we should be able to understand its attraction ourselves. It is not the thrust toward individual expression but a flight from self in any defined form. Therefore, to see it simply as a protest against conformism

is to stand it on its head; it is profoundly conformist but without the mottoes, the entablature of recognizable "safe" conformism and its liturgy of religious, patriotic, socially conservative credos.

All of which is said in order to indicate that delinquency is not the kind of "social problem" it is generally thought to be. That is, it transcends even as it includes the need for better housing, medical care, and the rest. It is our most notable and violent manifestation of social nihilism.

If, then, one begins to put together all the elements, this "social problem" takes on not merely its superficial welfare aspects but its philosophical depths, which I think are the controlling ones. It is not a problem of big cities alone but of rural areas too; not of capitalism alone but of socialism as well; not restricted to the physically deprived but shared by the affluent; not a racial problem alone or a problem of recent immigrants, or a purely American problem. I believe it is in its present form the product of technology destroying the very concept of man as a value in himself.

I hesitate to say what I think the cure might be, if only because I cannot prove it. But I have heard most of the solutions men have offered, and they are spiritless, they do not assume that the wrong is deep and terrible and general among us all.

There is, in a word, a spirit gone. Perhaps two world wars, brutality immeasurable, have blown it off the earth; perhaps the very processes of technology have sucked it out of man's soul; but it is gone. Many men rarely relate to one another excepting as customer to seller, worker to boss, the affluent to the deprived and vice versa—in short, as factors to be somehow manipulated and not as intrinsically valuable persons.

There are a few social theorists who look beyond poverty and wealth, beyond the time when men will orient themselves to the world as bread-winners, as accrueers of money-power. They look to the triumph of technology, when at least in some countries the physical struggle to survive will no longer be the spine of existence. Then, they say, men will define themselves through varying "styles of life." With struggles solved, nature tamed and abundant, all that will be left to do will be the adornment of existence, a novel-shaped swimming pool, I take it, or an outburst of artistic work. It is not impossible, I suppose. Certainly a lot of people are already living that way—when they are not at their psychiatrists.

But there is still a distance to go before life's style matters very much to most of humanity in comparison to next month's rent.

I do not know how we ought to reach for the spirit again but it seems to me we must flounder without it. It is the spirit which does not accept injustice complacently and yet does not betray the poor with sentimentality. It is the spirit which seeks not to flee the tragedy which life must always be, but seeks to enter it, thereby to be strengthened by the fullest awareness of its pain, its ultimate *non sequitur*. It is the spirit which does not mask but unmask the true function of a thing, be it business, unionism, architecture, or love.

Reform of idiotic narcotics laws, a real attempt to put trained people at the service of bewildered, desperate families, job training programmes, medical care, reading clinics—all of it is necessary and none of it would so much as strain this economy.

But none of it will matter, none of it will reach further than the spirit in which it is done. Not the spirit of fear with which so many face delinquency, nor the spirit of sentimentality which sees in it some virtue

of rebellion against a false and lying society. The spirit has to be that of those people who know that delinquents are a living expression of our universal ignorance of what life ought to be, even of what it is, and of what it truly means to live. Bad pupils they surely are. But who from his own life, from personal thought has come up with the good teaching, the way of life that is joy?

AUTOBIOGRAPHIES OF JUVENILE DELINQUENTS

CHARLES FINE, *Chief Psychiatric Social Worker, Juvenile and Family Court, Municipality of Metropolitan Toronto*

(Summarized by J. R. HORD)

Mr. Charles Fine asked forty-six children, thirty boys and sixteen girls, age 9 to 16 who had appeared in Juvenile and Family Court to write their autobiographies. Of the forty-six, twenty-five were Protestant, eighteen Roman Catholic and three from other religions. Thirty stated they attend Church and sixteen do not. Thirty-nine or eighty-five per cent were Canadian-born. Twenty-three or one-half were at one time on probation to the court. Thirty-two subjects or seventy per cent had, at one time experienced a broken home, twenty-five through marital difficulties and seven through death. The breadwinners for thirty-eight subjects, or over eighty per cent were manual labourers, held jobs of little skill or were invalids. Approximately forty per cent of mothers were wage-earners. Of the twenty-six who had received an I.Q. test, twenty ranged from 90 to 109, while six ranged from 110 to 119.

Findings

(a) *The Opening and Closing Themes, profoundly unhappy.*

"Our attention was arrested by the frequency with which the subjects opened on a profoundly unhappy—sometimes tragic note." Thirty-two of the forty-six or seventy per cent struck this jarring note.

"How is the frequency of the opening theme to be construed? Is it simply a primitive cry of pain? Or is it used, so to speak, like a bolt of lightning to illuminate all that follows, and, therefore, act as a defence, a justification for delinquent acts done? Or is the one, the primary, and most basic trauma, so engraved on the memory of the emotions that it dominates everything else? We can only speculate at this point."

(b) *Themes referred to most frequently in the complete autobiography.*

(1) *Change of Residence*—Almost two out of three of the subjects referred to change of residence.

(2) *Physical Trauma*—Twenty-six subjects or almost three out of five referred to experiences which had been physically traumatic. Fourteen subjects referred to hospital stays, including operations. Some wrote of the fear of death. "One is reminded of the statement by the child psychiatrist, Lauretta Bender, that '... the child lives in a world of fears and threats. He sees violence everywhere and is ready to emulate this violence itself.'"

(3) *Emotional Trauma*—Twenty-eight subjects, or three out of five, expressed themes concerning emotional trauma. Twenty-one subjects made 1 to 3 references while 7 subjects made 4 to 7 references. Frequently, the reference was to the loss of a parent, or other significant person. Twenty-five of all subjects, or slightly more than one-half, referred to the temporary or permanent loss of one or both parents, or other significant person.

Eighteen subjects, or almost two out of five referred to both physically and emotionally traumatic experiences. In this regard Margaret Mead recently told the Ontario Conference on Children, "Children can stand an incredible amount of tragedy, danger and suffering in the company of adults who are confident and responsible."

(4) *Delinquencies and Their Explanation*—Twenty-four or slightly over one-half of the subjects referred to their delinquencies. Fourteen of the twenty-four explained why they had become delinquent. Twelve stated other boys often older, started them off on the delinquent path. Three subjects said they wanted to get back at their parents for the unhappiness caused them.

(5) *Play and Fun*—Twenty-three subjects or one-half, mentioned themes concerning play or fun. A large proportion of these references referred to happy experiences.

(6) *Parents*—Thirty-three subjects or slightly over 70 per cent, made references to one or both parents.

(c) *Social Relationships.*

(1) *Father*—Fifteen subjects or approximately one-third included themes regarding father. Six made 13 references to being treated "kindly" and 11 made 28 references to being treated "unkindly." Three subjects made 4 references to "good examples" set by father, while 6 made 14 references to "bad examples."

(2) *Mother*—Twenty subjects or slightly more than two-fifths, included themes regarding mother. Seven subjects made 10 "kindly" references while 17, or twice as many, made 37 "unkindly" references. Two subjects made 2 "good example" references while 7 made 22 "bad example" references.

In summary, slightly more than twice as many subjects made three and a half times more references to negative features of social relations with parents than positive features.

(3) *Peers*—Twenty-seven subjects, or almost 3 out of 5, included themes regarding peers. Twelve made 22 "kindly" references while 7, or slightly more than half, made 19 "unkindly" references. Two subjects made 2 "good example" references while seventeen subjects made 47 "bad example" references. "That is while our subjects had more friendly treatment at the hand of their peers, they referred to almost 25 times more bad examples from their peers."

(4) *Siblings*—Seven subjects included themes regarding siblings. Three made five "kindly" references while three made 4 "unkindly" references.

(5) *Relatives*—Eight subjects included themes regarding relatives. Four made thirteen "kindly" references while six subjects made 19 "unkindly" references.

(6) *Foster or Adoptive Parents*—Eight subjects included themes regarding foster or adoptive parents. Seven made thirteen "kindly" references while three subjects made five "unkindly" references.

(7) *Other Adults*—Fourteen subjects included themes regarding other adults. Eight made 14 "kindly" references while seven made 23 "unkindly" references. Four subjects made 9 "bad example" references. Eleven subjects included themes regarding the other three classes: "teachers and

principals" "social workers and probation officers", and "police." The references made by the subjects were almost evenly divided between "kindly and unkindly."

In summary, the limited data suggests that our subjects were more likely to be treated harshly by parents and relatives and in a friendly fashion by their peers and foster and adoption parents. Our subjects were more likely to be shown bad examples by parents, peers, siblings and other adults. There were remarkably few instances referred to of good examples of behaviour.

(d) *Summary and Conclusions.*

It is suggested that our findings confirm the growing body of knowledge about the nature of delinquency: namely, that it is not only that the juvenile has suffered physical injury; or has only been tormented emotionally; or has only been uprooted and tossed from one strange to another unfamiliar environment; or had only been exposed to poor and sometimes sordid examples of behaviour from his parents and other adults; our findings suggest that it is some combination of "multiple" and "sustained" stresses which the child, vulnerable by its very nature, is unable to withstand, and so finds his "solution" in delinquent or other deviant behaviour.

WHY TEEN-AGE GIRLS RUN FROM HOME

(By DOROTHY SANGSTER in the "Globe and Mail,"
Thursday, May 30, 1963)

A short time ago, two Toronto schoolgirls became the subject of front-page stories in newspapers by disappearing while on their way home from a Sunday visit to relatives.

They had left their relatives, hitchhiked to the city where their families used to live, borrowed several dollars from a friendly truck driver, and then hitched rides to Ottawa where they rented a room and began to look for jobs. When things did not work out as they had expected, they telephoned their relieved parents and were brought back home. Today, both girls are back in school. To Inspector Ralph Boot of the juvenile bureau of the Metropolitan Toronto Police Department, the escapade represents just one more case of adolescent tension, a small part of what he calls "not a big problem, statistically, but a recurring one, and one that concerns every parent of a teen-age girl."

Last year, in Metro, 584 young persons under 16 years of age, 290 of them girls, strayed from home and were reported missing, sometimes for weeks, sometimes for just a few hours. How many others have walked out on their families once they were 16 and legally free to go is impossible to know. Added to this unknown figure is a sizeable number of small town and country girls who, a few at a time, steadily stream into big cities like Toronto and Montreal in search of anonymity and jobs. At the end of 1962, only six of the girls on Toronto's missing persons files had not been located and most of the others were back with their families.

But the big question still remains—why did they run away?

What things disturb teen-agers to such a degree that they leave parents, brothers and sisters, school friends and a familiar neighbourhood to venture forth into a world of strangers?

Ask them, and you will get a variety of answers: "I didn't get on with

my mother," "My stepmother has turned my father against me," "My parents are living in the Dark Ages, they're so old-fashioned and strict." "They don't like my friends," "They won't let me stop school," "They don't understand me."

Social workers and psychologists who work with and study teen-agers, have learned to listen and read between the lines. They see broken homes, quarrelsome homes, cold homes, too-strict parents, inter-family jealousies and battles over teen-age dating as contributing causes, but they believe that a girl who runs away from home is usually running toward acceptance and affection.

Not feeling understood is part of being an adolescent. Marnie Bruce, who works with teen-age wards of the Metropolitan Toronto Children's Aid Society, says: "It's not easy to grow up, to become independent, to make mistakes and learn from them. Teen-agers are terribly in need of affection and self-esteem. If they have a good relationship with their parents they can usually work out their problems—otherwise, adolescent rebellion can be murder."

But some families have few values to pass on to their children. And other families are rigid, strict, convinced that they're right, unwilling to listen to a teen-age daughter or make any compromises. Some parents, particularly widows or mothers separated from their husbands, are so exhausted from trying to do a full-time job and bring up a family single-handed that they simply can't handle a rebellious teen-ager without moral support.

Some wealthier parents, busy with careers and a crowded social calendar, sometimes have neither time nor thought for their children, who are brought up by a housekeeper, or are sent to boarding schools and summer camps.

A psychiatrist who has many teen-age girls among his wealthy clientele says: "These kids don't have to run away from home—they've run away already, in an emotional sense. They and their parents, living in the same big house but not communicating, are like a hostile couple who postpone their divorce for the sake of the children. But they're not fooling anybody."

Even in families where parents and children have always been able to talk to each other freely, trouble often occurs.

Mary Lugsdin, executive director of the Big Sister Association which provides a counselling service for the adolescent girls and their parents, says: "In adolescence, communication breaks down. Teen-agers and their parents, a generation apart, seldom see things in the same light. There may suddenly be screaming in the house, and angry arguments, and negotiations become impossible for either side. Finally, things build to a climax and we have a phone call from a panicky mother who tells us, 'My daughter's packing her suitcase—she says she's leaving home.'

"We can picture the girl in her bedroom, flinging her things into a bag, rushing to the door, wondering where she's going once she hits the street and longing for somebody to call her back. What do we do? All we can do right then is to try to get the girl to the phone for a couple of minutes to remind her how hard it is to find a decent room so late at night, and suggest she wait until tomorrow when we can all talk things over and maybe think of some better arrangement."

Sometimes, when tomorrow comes, tempers have cooled and the issues don't seem so important. Sometimes just the threat to leave home is enough to shock parents into realizing the problems they have.

A girl is lucky if there is someone—an aunt, maybe, or a warm and sympathetic friend of the family—who will listen to her problems and try to relay her feelings to her family, and vice versa. Since lack of communication is usually at the root of the trouble, the best results are achieved when parents and teen-ager can separately sit down with an unbiased counsellor, explain their differences and attempt to find some solutions to their problems. Sometimes, of course, a home situation is so hopeless that it's best for a girl to move out, and close to 30 per cent of the Big Sister Association's weekly caseload of 200 girls, aged 12 to 21, are living apart from their families. Even so, social workers believe that most young girls prefer to live at home, and a large number stick it out as long as they can.

Miss Lugsdin says: "Girls cover up better than boys. Boys with problems usually play truant and get into some kind of trouble fairly young. But girls can sit in school with problems that nobody sees or knows about until they finally take part in sexual activities in their teens."

What kind of problems?

"Immorality in the home, for one thing," says Inspector Boot who, as a policeman, is used to viewing the seamy side of life.

Every so often his telephone rings and a defiant childish voice asks: "How old do I have to be to leave home, so they can't bring me back?" The answer is 16, but Inspector Boot doesn't leave it at that. He tries to keep the conversation going, tries to find out from what his young caller is trying to escape. Often it's a story of filthy surroundings, constant quarrels, an alcoholic father, or a mother who brings men home, or a step-father or common-law husband who beats the children or molests them. If it's immorality, a charge can be laid, but frequently a girl is too ashamed, or too frightened, to tell the truth.

Ironically, a girl who escapes from an immoral home may find she's taken the fastest short-cut to more of the same, especially if she's young and pretty and starved for affection. If she's defiant, in the mood to do something (as many teen-age runaways are), and she meets the wrong man, she is in trouble. The best-behaved girl from the most respectable background can't guess the problems that lie ahead.

A pretty young girl who steps off the bus in Toronto, suitcase in hand, and asks the wrong taxi driver to take her to an inexpensive room may find herself set up, in a matter of hours, with not only the room, but clients to go with it. A few months ago, for instance, the switchboard operator in a low-class hotel phoned the Elizabeth Fry Society. She said: "A taxi driver has just registered a room for a little kid from the country who isn't the type at all—can I send her along to you?" The Society said yes, and she did.

Even if she manages to avoid immoral associates, the young girl who leaves home still faces one great problem—how to support herself.

Often she has less than \$10 in her purse. She dare not spend it all for a comfortable room in a good part of town, so she settles for something cheaper (a hazard in itself) and looks for a job. Untrained and inexperienced, she's lucky if she gets one as a waitress, or laundress, or spotter in a dry-cleaning firm, or part-time salesclerk.

A social worker who has talked with many working girls doesn't think a girl can live for less than \$40 a week, but a teen-age girl with no skills can't hope to average more than \$30 a week, and on this salary she must

feed and clothe herself, pay rent, and set aside at least \$2 a week for bus fare. Movies, concerts, sports affairs and dances are out of the question unless she has a boy friend who will take her. Unless she makes friends easily—and many teen-agers do not—she may find herself feeling twice as lonely and misunderstood as she did at home—and 10 times as tired.

At this psychological moment, if a man approaches her, or a suddenly affluent girl friend tells her she can earn \$60 a night instead of \$30 a week, another teen-age girl may be headed for real trouble. This is the risk parents take when the home they provide is such that young daughters leave to search among strangers for the love and understanding they need.

ILLEGITIMACY AND VALUE DILEMMAS

*(Summarized from an article in the "Christian Century" by
CLARK E. VINCENT—on the Staff of the National Institute of
Mental Health, June 19, 1963)*

An increase in illegitimate pregnancies is the inadvertent by-product of our social practices.

We have passed through a period of permissiveness in child-rearing which has left our Young People confused in their sense of needs and values. Too often children have come to dominate their parents.

We have passed through a period of "fun morality". The important emphasis, even in education, was to enjoy what you were doing. "Less and less frequently was a distinction made between what the child *needed* and what he *wanted*." "Sex is fun" is drilled into our young people in magazines, and on records, radio and T.V. Through advertising sex is a status symbol.

There has developed a permissive attitude in our society toward pre-marital and extra-marital sexual relationships. This is the age of the young married travelling executive and salesman with an expense account. This is the age of out-of-town conventions with "escort bureaus". This moral laxity is a web that ensnares the young and unsuspecting as well as the knowing.

An older liberalism taught that "bad causes bad". We could look for the causes of illegitimacy in bad social conditions, poverty, broken homes, mental deficiency, membership in a minority group. This argument does not hold true. Today girls from the so-called "best" homes are getting pregnant.

What about unwed fathers? Why do we not have the male equivalent of the "fallen mother?" Is it because the father's responsibility ends at conception but the unwed mother requires prenatal care, maternity home and possible child support? Is it because her shape changes and her responsibility is so obvious?

"What would a Martian visitor say about a society that inundates Young People with sexual stimuli and then castigates them for responding to such stimuli?"

The question is: Will we deal with the basic value dilemmas in our society and seriously consider making changes in attitudes and practices which so far we have preferred not to be changed?

To continue to support a matrix of social practices which serve to instil permissive attitudes toward illicit sexual behaviour and at the same time to intensify efforts to decrease illicit pregnancies is, to say the least, highly illogical.

Race Prejudice in Canada and the United States

THE RACIAL BARRIER

DR. EUGENE CARSON BLAKE

(Stated Clerk, United Presbyterian Church, U.S.A.)

Of all the Barriers that need to be broken, one of the most stubborn and embarrassing to the Christian Church is the Racial Barrier.

There are, of course, Christians who believe that race relations are being overemphasized by some of us and that the support of the Church's mission is being weakened rather than strengthened by strong resolutions, demonstrations in the streets, political lobbying and the like. These critics take it for granted that the heart of the gospel is elsewhere and that for the Church to centre in the race problem is somehow a distortion of the Church's mission—of its evangelistic witness.

The thesis of this address is precisely the opposite. I hold that any Church which fails to come to grips with the problem of race on a world wide front both practically and theoretically is leaving unbroken a barrier which will effectively prevent the world in 1964 from hearing or heeding the gospel of Jesus Christ. I should like to uphold this thesis with two supports: 1. An examination of the early history of the Church as we find it in the early chapters of the Book of the Acts of the Apostles; and 2. An analysis of the social situation in my own country and the Church's part in the present crisis—realizing very well, however, that the situation in Canada is different from that south of the border even though it may not be as much different spiritually and theologically as some Canadians would like to believe.

I

The book of the Acts makes it perfectly clear that the racial barrier had to be broken down in order that Christianity should become a message for the whole world and all the people in it and not remain a sect of Israel limited essentially to the natural sons of Abraham.

The familiar story in Acts 10 and 11 of Peter's vision, together with the resultant successful preaching of the gospel to Gentiles, was the crucial turning-point in Peter's understanding of the universality of the gospel and was the first occasion for breaking down the racial and religious barrier, which left unbroken would have so limited the mission activities of the Christian Church that your fathers and mine would have never learned of Jesus Christ.

So later I can picture a Roman Christian on another housetop by the Tiber River looking north and wondering whether the barbarians in France, Germany or England were really worthy subjects for the Gospel.

Let us be perfectly clear: From the very first the Christian Church has had to struggle with the tendency of any close community to become a closed community, excluding those outside because of extraneous issues of colour, race, or national origin. At each crisis the Church has been enabled to overcome its tendency to become a private club. At each crisis it has found in the gospel and by the leadership of the Spirit that it must be inclusive and not exclusive.

The Crisis Facing U.S. Churches Today

This is the measure of the crisis facing the Churches in the United States today. Will they change their accepted patterns of racial discrimination and transform their life according to the gospel, or will they reveal themselves to be essentially hypocritical, preaching a universal gospel of love for all men while practicing discrimination in their own life and in society?

Let no one assume then that this problem of race is peripheral to the concerns of the Christian Church. Evangelism and missions will get nowhere in the 20th-Century-world based upon racial segregation. The World Council of Churches through its Central Committee meeting in Rochester, N.Y., last summer was not overstating the case when it repeated the words of the Second Assembly of Chicago in 1954 and commented: "Any form of segregation based on race, colour, or ethnic origin is contrary to the Gospel, and is incompatible with the Christian doctrine of man and with the nature of the Church of Christ". Wherever and whenever any of us Christians deny this, by action or inaction, we betray Christ and the fellowship which bears His name.

II

I shall not take time to try to analyze all the reasons why American Negroes after 100 years of patience suddenly have become impatient. One reason is of course the world-wide revolution especially in Africa where Colonial powers, however benevolent, have been losing their grip all over the continent in the face of the slogans—"freedom now" and "one man, one vote". American Negroes, having seen what Negro communities with much less education and political experience than their own community have been able to do, have decided (I state this as a fact not an opinion) to wait no longer for first class citizenship, first class job opportunity, first class education, first class housing and first class dignity.

So far in the United States, the nation and the Negro community have been blessed with very able Negro leadership—mostly inspired by the Christian gospel. Gandhi has had some influence to be sure. So far the American Negro has been willing to follow Martin Luther King, Roy Wilkins, Philp Randolph and Whitney Young. But no one should take it for granted that he will not turn to Malcolm X or Elijah Mohommad if the white community and the white church does not quickly and voluntarily respond to his just demands.

Legislation is no more than an instrument to enforce the will of a nation. The importance of the church in this matter is to help convert the will of the nation to want voluntarily to "repent unto life".

Significant Events of 1963

I believe that 1963 saw a significant turning point in this matter. First, our churches recognized that the time had come to go beyond the proper Christian resolutions. We have been saying, as I am sure you have, all the right things for many years. It is in the record of all the major assemblies of all our major churches and the National Council of Churches that we are for a non-segregated church in a non-segregated society. We now have neither. So the number one significance of 1963, it seems to me, was the sudden realization that the Negro community was no longer going to be docile but was moving for freedom now. Anyone who has not attended a Negro civil rights rally and heard the strength and the emotion of "Freedom Now" or "We Shall Overcome", has no

right to an opinion as to whether the Negroes are really serious about this matter.

The second significant event of 1963 was the beginning of the desegregation of the Civil Rights Movement itself. Up until 1963 the Civil Rights Movement had been largely an American Negro Movement supported by a few white liberals. But in the march on Washington on August 28th last 150,000 Negroes were joined by 60,000 white Americans, and these were all Americans having the right of peaceful petition for the redress of grievances. At this point, I believe, the Civil Rights Movement was transformed from a minority seeking their rights to a group of United States citizens together seeking rights for all United States citizens.



(World Wide Photo)

Dr. Blake's Arrest, Baltimore, July 4, 1963

The Voluntary Associations That Change Attitudes

In the summer of 1963 I found myself one of the so-called "Big Ten" who were responsible for the Washington march. We had in that company the labour unions, three religious groups and the major civil rights organizations. But who was it that produced the 60,000 white people in Washington? It was two forces mainly—the labour unions, and the Christian churches and Jewish synagogues. These are the voluntary associations which can produce the change of attitude and mind. I regret to say that it is not the Chambers of Commerce nor the National Manufacturing Association to which people are looking. It is not even to the American Bar Association, although their record is better. It is the churches and the labour unions that have been and are responsible. But

I have to say that so far the churches' action has been almost entirely ministerial.

Both labour unions and churches have something of the same problem—to get local action. One time I was talking to Walter Reuther and he asked why we couldn't put more pressure upon people in Iowa and the West where we apparently have the influence. Reuther said they couldn't produce a thing in Iowa, as it is not a centre of union strength. I reminded him that his position was essentially the same as mine—that we all take the right theoretical action at the national level but apparently the locals have not yet heard about it. The locals in his case are the many unions which practise discrimination as severe as any management and, in fact, more severe. He grinned a moment and agreed that this was right.

I know the ministers in my own Church better than others. Many of them are really working, and some are suffering, for a new pattern of Christian life in communities. But a very great many of them are not doing as much as they should, mainly because their congregations have made it perfectly clear that they do not want them to become too controversial. They expect them to say the right things against gambling and other sins, but not to get personal or to get out of harmony with the power structure. They are honest people, as fair as ministers and sometimes, I think, fairer. What they take from us indicates great patience too. Nevertheless, they have not committed themselves. I find this, however, that they are ready to be committed. They are at a crucial stage, waiting to follow if the clarion call is sounded and the example is given with enough strength.

No Sectional Issue

Another thing that we learned in 1963 is that the race issue is not sectional. It is always easy to point to a worse situation somewhere else: in the United States we could always point to South Africa, and in the north to Mississippi or Alabama. I will not draw the lesson there may be for Canadians in this regard, but it is clear that this is a national problem. The civil rights battle will probably be won in the major cities of the north, for these are the places where the disadvantaged are congregating.

I suggest that you do not take comfort in the fact that there is no particular crisis amongst you, but that you lay down new patterns of thought in the life of your church.

We must solve this problem not by conferring benefits upon people who demand them but by sitting down with people with whom we have not sat down and by discussing how to change the pattern of our communities. This has not happened in the south. It is true that all over the south there are people who would fit easily into a United Church congregation; they are not villains, but people essentially like us all. That is the measure of the depth of the problem.

Five Areas of Change

In 1964 the Churches, I hope, are ready to respond to bolder leadership in action. I have time merely to mention the five areas of change: civil rights, proper jobs, housing, education and public accommodation. The civil rights problem exists mainly in Mississippi, Alabama and the deep south where the Negro does not have the right to vote nor the protections of law, police and courts. Jobs are next in importance because many of the disabilities of the Negro community can be traced to the fact that they are paid less for what they can do. Add to this the progressive automation and the fact that Negroes are predominantly people without

skill. The typical white reaction is to say that you can do nothing about jobs because of lack of education, or you can do nothing about housing because Negroes can't afford better houses. Nevertheless, progress has been made on jobs. I do believe that further progress can be made by using the kind of intelligence that every one of our big companies used when in wartime shortage they found people whose bodies were warm and got them producing something, not caring about colour or anything else.

In one sense public accommodation is the least important because people don't have to go out to meals or live in hotels. But actually this touches the mood and feeling of the Negro more than any of the others. I learned about this in 1948 when I travelled with Howard Thurman on a speaking tour. As a matter of fact nothing bad happened, but the tension under which this distinguished pastor lived came home to me existentially.

Put Its Own House in Order

Above all, the Christian Church must put its own house in order if it is going to have any witness to society. Visible integration is important in the congregations. My own Church is changing its law so that every member and every session is responsible for the warm welcome of every kind of people in any congregation. Inter-religious local efforts to improve the lots of those who are discriminated against seems to me essentially what the task is before us; and it has, I believe, direct bearing on the work of this Board.

COMPARISONS

One of the burning social issues, not only in the United States but also in Canada, is racial discrimination. The sin of race prejudice is not peculiar to White Southerners but is latent in all our hearts. The following articles compare the race situation in the United States and Canada—J. R. HORD

In the United States

FROM THE BIRMINGHAM JAIL

(Excerpts from a letter by MARTIN LUTHER KING JR. from the Birmingham City Jail on April 16 in response to a statement made by eight clergymen, including a rabbi, one Episcopal, one Roman Catholic and two Methodist bishops, calling the Birmingham demonstrations "unwise and untimely.")

... You deplore the demonstrations that are presently taking place in Birmingham. But I am sorry that your statement did not express a similar concern for the conditions that brought the demonstrations into being.

... It is unfortunate that so-called demonstrations are taking place in Birmingham. But I am sorry that your statement did not express a similar that the white power structure of this city left the Negro community with no other alternative.

In any non-violent campaign there are four basic steps: (1) collection of the facts to determine whether injustices are alive; (2) negotiation; (3) self purification; and (4) direct action. We have gone through all these steps in Birmingham.

There can be no gainsaying the fact that racial injustice engulfs this community. Its ugly record of police brutality is known in every section of

this country. Its unjust treatment of Negroes in the courts is a notorious reality. There have been more unsolved bombings of Negro homes and churches in Birmingham than in any city in this nation. These are the hard, brutal and unbelievable facts. On the basis of these conditions Negro leaders sought to negotiate with the city fathers. But the political leaders consistently refuse to engage in good-faith negotiation.

Then came the opportunity last September to talk with some of the leaders of the economic community. In these negotiating sessions certain promises were made by the merchants—such as the promise to remove the humiliating racial signs from the stores. On the basis of these promises, the Rev. Fred Shuttlesworth and the leaders of the Alabama Christian Movement for Human Rights agreed to call a moratorium on any type of demonstrations. As the weeks and months unfolded we realized that we were the victims of a broken promise. The signs remained.

As in so many experiences of the past we were confronted with blasted hopes, and the dark shadow of a deep disappointment settled upon us. So we had no alternative except that of preparing for direct action, whereby we would present our very bodies as a means of laying our case before the conscience of the local and the national community.

We were not unmindful of the difficulties involved. So we decided to go through a process of self-purification. We started having workshops on non-violence and repeatedly asked ourselves: "Are you able to accept blows without retaliating?" "Are you able to endure the ordeals of jail?..."

You may well ask, "Why direct action?" "Why sit-ins, marches, etc.?" Isn't negotiation a better path?" You are exactly right in your call for negotiation. Indeed, this is the purpose of direct action. Non-violent direct action seeks to create such a crisis and establish such creative tension that a community which has consistently refused to negotiate is forced to confront the issue. It seeks so to dramatize the issue that it can no longer be ignored.

I just referred to the creation of tension as a part of the work of the non-violent resister. This may sound rather shocking. But I am not afraid of the word tension. I have earnestly worked and preached against violent tension, but there is a type of constructive, non-violent tension that is necessary for growth. Just as Socrates felt that it was necessary to create a tension in the mind so that individuals could rise from the bondage of myths and half-truths to the unfettered realm of creative analysis and objective appraisal, we must see the need of having non-violent gadflies to create the kind of tension in society that will help men to rise from the dark depths of prejudice and racism to the majestic heights of understanding and brotherhood. Thus the purpose of direct action is to create a situation so crisis-packed that it will inevitably open the door to negotiation. We, therefore, concur with you in your call for negotiation. Too long has our beloved Southland been bogged in the tragic attempt to live in monologue rather than dialogue.

My friends, I must say to you that we have not made a single gain in civil rights without determined legal and non-violent pressure. History is the long and tragic story of the fact that privileged groups seldom give up their unjust posture . . . We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed.

Frankly, I have never yet engaged in a direct-action movement that was "well timed," according to the timetable of those who have not suffered unduly from the disease of segregation. For years now I have heard

the word "wait!" It rings in the ear of every Negro with a piercing familiarity. This "wait" has almost always meant "never". It has been a tranquilizing thalidomide relieving the emotional stress for a moment only to give birth to an ill-formed infant of frustration. We must come to see with the distinguished jurist of yesterday that "justice too long delayed is justice denied." We have waited more than 340 years for our constitutional and God-given rights. The nations of Asia and Africa are moving with jet-like speed toward the goal of political independence, and we still creep at horse-and-buggy pace toward the gaining of a cup of coffee at a lunch counter.

I guess it is easy for those who have never felt the stinging darts of segregation to say "wait". But when you have seen vicious mobs lynch your mothers and fathers at will and drown your sisters and brothers at whim; when you have seen hate-filled policemen curse, kick, brutalize and even kill your black brothers and sisters with impunity; when you see the vast majority of your 20 million Negro brothers smothering in an air-tight cage of poverty in the midst of an affluent society; when you suddenly find your tongue twisted . . . as you seek to explain to your six-year-old daughter why she can't go to the public amusement park that has just been advertised on television, and see tears welling up when she is told that Funtown is closed to colored children, and see the depressing clouds of inferiority begin to form in her little mental sky, and see her begin to distort her personality by unconsciously developing a bitterness toward white people; when you have to concoct an answer for a five-year-old son asking, "Daddy, why do white people treat colored people so mean?"; when you take a cross-country drive and find it necessary to sleep night after night in the uncomfortable corners of your automobile because no motel will accept you; when you are humiliated day in and day out by nagging signs reading "white" men and "coloured"; when your first name becomes "nigger" and your middle name becomes "boy" (however old you are) and your last name becomes "John", and when your wife and mother are never given the respected title "Mrs."; when you are harried by day and haunted at night by the fact that you are a Negro, living constantly at tip-toe stance never quite knowing what to expect next, and plagued with inner fears and outer resentments; when you are forever fighting a degenerating sense of "nobodiness"—then you will understand why we find it difficult to wait. There comes a time when the cup of endurance runs over, and men are no longer willing to be plunged into an abyss of injustice where they experience the bleakness of corroding despair. I hope, sirs, you can understand our legitimate and unavoidable impatience . . .

Martin Luther King Jr.

In Canada

INCO AND THE INDIANS

(By THECLA BRADSHAW, Free Lance Writer, Winnipeg)

(In September '62, 83 Cree Indians came from their reserves and picketed Inco operations in Thompson, Man., asking for jobs and training. This started an investigation into Indian Métis living conditions by the Steelworkers and eventually by newspapers and the government)

During my interview (December, 1962) with Mr. D. Munn, superintendent of personnel at International Nickel Co. (INCO) at Thompson, Manitoba, he said that "industry has no obligation or responsibility toward the Indian."

It is to the credit of this mining official that he did not mince words, rationalize the company policy or hide the plain fact under a heap of verbiage. He stated his belief and the policy of the company. That he has since changed both his statement and the company policy is understandable in light of his own increased understanding of the Indian situation during recent months.

Suddenly, unpredictably, both Mr. Munn and the Canadian public were stunned by reports across Canada—exaggerated or true—that most northern Indians are hungry. They were stunned more by the simple realization that, hungry or not, the northern Indians suffer perpetual malnutrition.

What triggered the publicity? Repercussions followed a single, factual report submitted in an open letter to the federal government. Press releases followed. Mr. B. Baich, a government economics development officer at La Pas, first broke the silence, risked his position and his head and quoted statistics about the Indians—those bruised facts and figures so long filed away in the drawers of bureaucracy.

Steelworkers Exposed the Situation

Mr. Kenneth Valentine, Union representative of United Steelworkers at Thompson, picked up the statistics, checked, and verified them in his open letter to the government, a copy of which was released to the Toronto press. There are no verbal histrionics in the letter. It is simple and clear.

Prior to this (on November 28th) the Indian people of La Pas appointed seven Indian representatives each of whom endorsed a letter to Mr. Valentine. He enclosed the Indian letter with his own letter sent to the federal government and the Canadian press.

The Indian letter said:

"... Some of us have worked at Thompson when it first started. Lately we have applied for work there but for many unknown reasons we never seem to get a job there. We know from what we have heard and from past experience by us and other Indian men, that there is no future for Indian men and their families at Thompson.

"We have found it very hard to continually do work that other than the Indian people think is beneath them both financially and in accomplishment. Some of us have qualifications for better jobs but always manage the worst or lowest paid short term labour work. We have pride and feelings too.

"Should it be possible for a number of us to get a chance to train for a job with INCO, we would organize ourselves so that through our own planning we would make sure that each and every one of us gave a good account of ourselves, both at work and in the town of Thompson.

"Many of us have a fair education, not enough to be tradesmen and yet too much education to be content to live off handouts and welfare. In The Pas here, we are a little better off than the settlements that we mentioned above (Moose Lake, Norway House, Cross Lake, Island Lake, Nelson House, South Indian Lake, Pukatawagan and Brochet); still there are over 100 of us men without work and no work in sight for the future. What a terrible future for a strong man with several children to have to face or even a single man with marriage in mind.

"... Maybe INCO doesn't know that we want to work and to be part of the country's future. Maybe INCO doesn't know that as trappers and fishermen we will need understanding and training. Maybe INCO doesn't know that we were born and will die here.

"... It will be hard to believe of all the happiness that you will do, should it be possible for us, our wives and children to be included in the growth of Thompson, so that one day we can have the nice things in life that makes working and living worthwhile . . .".

A Course of Action

In Mr. Valentine's letter to the government the following course of action was suggested:

A. Federal Government

- An investigation of the alleged exploitation of Indians;
- Legislation to curb exploitation that may exist;
- Participation in the formation and administration of a training programme designed to allow the Indian people to become self-supporting;
- Establishment of National Employment Service office in Thompson.

B. Provincial Government

- A re-appraisal of the educational system with a view to establishing long range technical training facilities for Indians;
- Enactment of regulations which would make it mandatory for industry in the affected areas, to employ a minimum of 20% of their work force from amongst the Indians and Métis, over a period of 4 years.
- Participation in the formation of an immediate, on-the-job training programme for the Indians and Métis, sharing in the cost of the wages of these people wherever it may be necessary.

C. Labour and Industry

- Co-operation in the above projects with a view to enabling the Indians and Métis to become fully integrated citizens of our country;
- The Union also feels it is imperative that a meeting be held with representatives from the federal Indian Affairs Branch and its provincial governments, industry, the Indians and the Steelworkers union;
- The purpose of such a meeting would be to establish a procedure to be followed so the problem may be speedily resolved.

One other suggestion was contained in Mr. Valentine's letter: "We can eliminate hunger and exploitation in our own backyard or we can maintain an attitude of monumental indifference and, like an ostrich, hide from the ugly facts."

Since recent negotiations between INCO officials, Premier Duff Roblin and Mr. A. Leslie, superintendent Indian Affairs Branch in Manitoba, these and other suggestions are under study and consideration.

In the United States

BLOOD ON HANDS OF EVERYONE IN BIRMINGHAM

(An article by CHARLES MORGAN JR. in the Washington Post and reprinted in the Winnipeg Free Press, September 17, 1963)

Four little girls were killed in Birmingham yesterday. A mad, remorseful, worried community asks, "Who did it? Who threw that bomb? Was it a Negro or a white?"

The answer should be, "We all did it." Every last one of us is condemned for that crime and the bombing before it and the ones last month, last year, a decade ago. We all did it.

A short time later, white policemen kill a Negro and wound another. A few hours later two young men on a motor bike shoot and kill a Negro child. Fires break out and, in Montgomery white youths assault Negroes.

And all across Alabama, an angry, guilty people cry out their mocking shouts of indignity and say they wonder "why", "who?" Everyone then "deplores", the "dastardly" act.

But, you know, the "who" of "Who did it?" is really rather simple. The "who" is every little individual who talks about the "niggers" and spreads the seeds of his hate to his neighbour and his son. The jokester, the crude oaf whose racial jokes rock the party with laughter. The "who" is every governor who ever shouted for lawlessness and became a law violator. It is every senator and every representative who in the halls of Congress stands and with mock humility tells the world that things back home aren't really like they are. It is courts that move ever so slowly and newspapers that timorously defend the law.

Mass of Bigotry

It is all the Christians and all the ministers who spoke too late in anguished cries against violence. It is the coward in each of us who clucks admonitions. We are ten years of lawless preachment, ten years of criticism of law, of courts, of our fellow man, a decade of telling school children the opposite of what the civics books say. We are a mass of intolerance and bigotry and stand indicted before our young. We are cursed by the failure of each of us to accept responsibility, by our defence of an already dead institution.

Yesterday while Birmingham, which prides itself on the number of its churches, was attending worship services, a bomb went off and an all-white police force moved into action, a police force which has been praised by city officials and others at least once a day for a month or so. A police force which has solved no bombings. A police force which many Negroes feel is perpetrating the very evils we decry. And why would Negroes think this?

There are no Negro policemen; there are no Negro sheriff's deputies. Few Negroes have served on juries; few have been allowed to vote, few have been allowed to accept responsibility, or granted even a simple part to play in the administration of justice.

Do not misunderstand me. It is not that I think that white policemen had anything whatsoever to do with the killing of these children or previous bombings. It's just that Negroes who see an all-white police force must think in terms of its failure to prevent or solve the bombings and think perhaps Negroes would have worked a little bit harder. They throw rocks and bottles and bullets. And we whites don't seem to know why the Negroes are lawless. So, we lecture them.

Birmingham is the only city in America where police chief and sheriff in the school crisis had to call our local ministers together to tell them to do their duty. The ministers of Birmingham who have done so little for Christianity call for prayer at high noon in a city of lawlessness and, in the same breath, speak of our city's "image."

Who is Guilty?

Did those ministers visit the families of the Negroes in their hour of trial? Did many of them go to the homes of their brothers and express their regrets in person or pray with the crying relatives? Do they admit Negroes into their ranks at the Church?

Who is guilty? A moderate mayor elected to change things in Birmingham and who moves so slowly and looks elsewhere for leadership? A business community which shrugs its shoulders and looks to the police or perhaps somewhere else for leadership?

A newspaper which has tried so hard of late, yet finds it necessary to lecture Negroes every time a Negro home is bombed? A governor who offers a reward but mentions not his own failure to preserve either segregation or law and order? And what of those lawyers and politicians who counsel people as to what the law is not, when they know full well what the law is?

Those four little Negro girls were human beings. They have lived their 14 years in a leaderless city where no one accepts responsibility; where everybody wants to blame somebody else. A city with a reward fund which grew like topsy as a sort of sacrificial offering, a balm for the conscience of the "good people".

The "good people" whose ready answer is for those "right wing extremists" to shut up. People who absolve themselves of guilt. The liberal lawyer who told me this morning: "Me, I'm not guilty," and then proceeds to discuss the guilt of the other lawyers, the ones who told the people that the Supreme Court did not properly interpret the law. And that's the way it is with the Southern liberals. They condemn those with whom they disagree for speaking while they sigh in fearful silence.

Birmingham is a city in which the major industry, operated from Pittsburgh, never tried to solve the problem. It is a city where four little Negro girls can be born into a second-class school system, live a segregated life, ghettoed into their own little neighbourhood, restricted to Negro churches, destined to ride in Negro ambulances, to Negro cemetery. Local papers, on their front and editorial pages, call for order and then exclude their names from obituary columns.

Each Guilty

And, who is really guilty? Each of us. Each citizen who has not consciously attempted to bring about peaceful compliance with the decisions of the Supreme Court of the United States, each citizen who has ever said "they ought to kill that nigger," every citizen who votes for the candidate with the bloody flag; every citizen and school teacher and principal and businessman and judge and lawyer who has corrupted the minds of our youth; every person in this community who has in any way contributed during the past several years to the popularity of hatred, is at least as guilty, or more so, than the demented fool who threw that bomb.

What's it like living in Birmingham? No one ever really has lived in Birmingham and no one will until this city becomes part of the United States.

Birmingham is not a dying city. It is dead.

In Canada

NO ROOM AT THE TOP

For Jews and Many Other Minorities

(Toronto "Daily Star", January 7, 1964)

For Canada's Jews, the door to the top is nearly always barred. The leaders of the nation's business world are almost all Anglo-Saxon and Protestant and there is no welcome mat out for any Canadian who isn't.

But this invisible barrier—moulded of racial, religious and class

prejudice—is exposed most clearly when it is shut against Canada's Jews because it is this group which most frequently goes knocking on the door.

An examination of the success of Canada's Jews as a group puts a spotlight on subtle discrimination in Canada where, says Professor John Porter of Carleton university, "economic power is almost exclusively held by the English-speaking group of British origin which makes up less than 50 per cent of the population."

Fewer than 10 Jews sit at the board tables of major Canadian corporations:

In the life insurance business, there are no Jews on any of the boards of directors of the 10 major companies.

Three Canadian Jews sit on the boards of national banks. The remainder are in the liquor business and on the boards of smaller corporations.

Canadian business, Professor Porter says, is dominated by 760 men who share among them about 1,360 directorships in the dominant corporations, banks and big insurance companies.

Of this "economic elite" less than 7 per cent (about 50 men) are French Canadians, says Professor Porter. He adds that although nearly half of Canada's population is Roman Catholic, only 10 per cent of the elite are Catholic.

"Ethnic groups, other than British or French origin, which make up about one-fifth of the population," he says, "are not, with a few exceptions, represented at all."

The few exceptions are mainly the handful of Jews. That their number is so low is remarkable, because Canada's Jews have achieved marked success in fields where individuals have been able to set their own rate of progress.

For example, in the labour force, Jews make up five per cent of the earners in the highest income group, although they make up only 1.5 per cent of the general population.

But when it comes to the top executive jobs, the proportion of Jews is less than one per cent. Among those who work for wages and professional fees, nearly 40 out of every 100 Jews is in a top income bracket. But only one Jew in 30,000 is a national business leader.

The fact that Jews have long been regarded as an "out" group by big business is reflected in the two major Canadian stock exchanges.

The Toronto Stock Exchange has only one Jewish member, T. M. Sterling (elected in June, 1962). There are many Jewish partners and directors of firms who have a member on the exchange, but Mr. Sterling is the first Jew to hold a seat in his own name.

The Montreal Stock Exchange has no Jewish seat holders, although the Canadian Stock Exchange in Montreal has several.

It is clear that those who practise racial and religious discrimination are a small minority in our society—and the group of bigots appears to be dwindling steadily.

Although hundreds of Jewish men and women teach school in Ontario, and many have long years of service, only one Jew, Stanley Katz of Ottawa, has been made a principal of an Ontario high school.

"Discrimination," says Rabbi Jordan Pearson of Temple Sinai in North York, "is one of the basic realities of life anywhere."

"A person may look on a neighbour with absolute distaste, but society should not allow him to prevent his neighbour from obtaining a job or adequate housing."

Harry B. Kohl, a balding sandy-voiced architect who dresses like an Ivy Leaguer, calls himself a missionary—"a dispenser of Judaism."

"Anyone who identifies himself with Judaism," he said, "is being Christlike."

He lolled back in his chair in his Prince Arthur St. office and remembered the Toronto of his youth as a hostile place for Jews.

"Abie, Isaac, Jacob, Sam,

"They're the boys who eat no ham!"

"That's one of the kinder things the kids used to yell at us on the way to school.

"I'm thin-skinned and I'm aware anti-Semitism exists today in a more subtle form. But I have no compunctions about going to places where Jews are normally excluded—if I'm invited.

"The only rule I make is that I talk about being Jewish and about Jewish problems. I realize it's a defence mechanism. Some people are offended. I tell them that if they don't like what I say, don't invite me.

"I ignore or tolerate the anti-Semite. I don't try to convert him. I make friends with non-Jews who are not anti-Semites. There are hundreds of thousands of them. I say it's up to *them* to educate their friends."

Mr. Kohl adds that anti-Semitism is not confined to Gentiles.

"Some Jews despise Jews," he says.

But people are chopping away at the walls of prejudice.

In Don Mills, for example, a luxurious golf, country and curling club opened recently with a stated policy that there should be no discrimination.

"The founders of the Donalda Club," said club president Blake Dodds, "created this facility with the full intention of maintaining an integrated membership. This policy has in no way hindered its development and progress."

Although only four Jews have directorships in Canadian banks—three Canadians and an American—the Bank of Canada is headed by a Jew, Louis Rasminsky.

There has never been a Jewish minister in the federal cabinet, but Allan Grossman is Minister of Reform Institutions in the Ontario cabinet.

The Canadian public often has elected members of minority groups to municipal offices.

The most notable of these public figures is Nathan Phillips who became Toronto's first Jewish mayor and served in municipal office longer than any other mayor of Toronto.

Toronto now has its second Jewish mayor within a year, Philip Givens, who knew anti-Semitism well as a boy.

"There have been great strides in eliminating discrimination," said Mr. Givens. "There are many outward signs that show the decline of discrimination has been tremendous."

Twenty-five years ago, a man like Philip Givens, a "poor boy," could never have become mayor.

"There has been a great mobility between races and religions," says Philip Givens, "with mutual respect and mutual tolerance. It's out of style to be a bigot today. The bigot keeps his thoughts to himself."

But Mr. Givens believes that "the psychosis of discrimination will never be completely eliminated."

He says the recent distribution of Nazi-like, anti-Semitic hate leaflets is a manifestation of this psychosis.

"They're subhuman," he says.

Feel Threatened

A few miles to the north, in his quietly furnished study, Rabbi Stuart Rosenberg of Beth Tzedec congregation contemplated racial discrimination, anti-Semitism and the outpouring of hate leaflets.

"Anti-Semitism operates in the psyche of those who believe in the myth of the 'Christian gentleman, the ideal Canadian'—those who feel threatened by a plural society," he said.

"The fact that the Vatican Council thought it important to deal with anti-Semitism as a sin does indicate that many sensitive Christians are aware that anti-Semitism must be there.

"I look to the Christians to solve this problem. It's the problem of the Christian world.

"We need to be reinforced every once in a while.

"Why is there no outcry from the church when the hate literature is distributed—when someone uses Hitlerism, barbarianism?

"It's frightening. It's the call of the wild.

"The real trouble with the world," he said, "is that the key people are silent."

In the United States

BLACK LIKE ME

(*"Globe and Mail," December 1963*)

John Howard Griffin, the white man who coloured his skin and went through the southern United States as a Negro, says he doesn't know how Negro leaders can continue to restrain Negroes from violence if Congress doesn't soon pass the civil rights legislation proposed by the late President John F. Kennedy.

The author of *Black Like Me* drew gasps and stifled moans from 475 hushed women who listened unbelievably at a luncheon of the Ottawa Women's Canadian Club here yesterday when he described the hate and bigotry he met as a Negro among white southerners. He likened the racism in the South to what he saw in Fascist Germany before the Second World War in 1940.

With nothing changed but his pigmentation he found whites saw him not as what he was but as a stereotype. At first he worried that whites hearing his name would recognize him as the successful novelist and sociologist. But all they saw was the colour of his skin. "No one asked my name. They just called me 'boy' or 'uncle.'"

He became a Negro to collect data for a Crime Prevention Bureau Study of the rising suicide rate among Negroes. But he was not prepared for the emotional impact of being imprisoned on the other side of the barrier raised in the South. As a boy in Georgia, he thought he saw a lot of signs marking drinking fountains, washrooms, and other facilities for coloured people. But the Negro John Griffin saw White Only signs everywhere.

Griffin the Negro woke up dreading each day, knowing he had to plan in advance to satisfy basic needs such as hunger and thirst. He dreaded meeting, maybe not today, but tomorrow, some middle-aged, kindly looking white woman on the street who would suddenly screw up her face into a stare at his black face and spit insults at him, perhaps yelling to police that he had molested her. He feared the police and avoided them because Negroes are at their mercy, he said. The only way he, like others, could avoid trouble and scenes was by daily "climbing a mountain of yesses and grinning, grinning, grinning," he continued.

He tried to get work in the South. Over the phone employers seemed enthusiastic about his university qualifications but turned him down, usually with kindness and incredibly contrived excuses when they saw the colour of his skin, Mr. Griffin said.

John Griffin began as a detached researcher. The experience so affected his being that he now acts as a mediator between Negroes and whites.

In Canada

THE BLIGHT OF AFRICVILLE

(By MARY CASEY in the "Globe and Mail," November 30, 1963)

The city of Halifax took two steps recently in its programme to get rid of the blighted Negro settlement of Africville on the shore of Bedford Basin.

First, city council agreed to open negotiations for the first purchase of an Africville property—from one of the few Africville residents apparently willing to sell and possessing clear title. It also decided to ask a social worker, Dr. Arthur Rose of the University of Toronto, to take a look at Africville and decide whether a thorough sociological and economic study should be made before the city goes ahead.

In calling in a social worker the city obviously is hoping for some answer to one of the most ticklish problems it has ever had to face. There can be no question that Africville should go—it is probably worse than any blighted area already demolished by the city. Also, it is sitting on what could be some of the city's most valuable real estate. It separates the Basin from a rapidly developing commercial and industrial area and contains some excellent water frontage.

The land question is vital for Halifax. Its peninsula location makes any acreage within its existing limits very valuable. So important, in fact, has available land become that the city has begun to look with favour on suburban requests for annexation.

However, the city cannot just expropriate the land and relocate the people of Africville. There is not sufficient public housing available and the Africville residents cannot all be located in a project about to be built without creating another segregated area. Neither can they find private accommodation that is much more desirable than the houses and shacks the city wants to tear down.

There is provincial legislation governing accommodation but it has already been attacked as useless for the Negro. It forbids discrimination in a building with more than four apartments. This, opponents of the legislation say, does not include the flats and converted single family dwellings which Negroes can afford.

Until this week, it appeared that the people of Africville would resist any attempt by the city to purchase their land until the city had a plan for the area as a whole. A local human rights advisory committee has already done much to convince the people of Africville that they will benefit in the long run from relocation. They have not been—and will not be—easy to convince that they will be accepted outside their ghetto. And they fear they will never again have their own houses.

Many of the Africville people have expressed fear that they will get nothing for the properties on which they live as many have no title.

Solution of the problem of Africville would go a long way, many Halifaxians believe, to solve the whole problem of the status of the Negro

in Halifax. At the present time, employers in the city excuse their refusal to hire Negroes by saying other staff will not work with a person from an area legendary for lack of sanitation.

Meanwhile, the local branch of the National Association for the Advancement of Coloured People has disclosed what it calls discrimination at Dalhousie University—whose own public affairs institute was responsible for pushing the African situation into the public eye some time ago. Dalhousie, according to the local AACP group, maintains two lists of accommodation available for students—those who will accept Africans and West Indians and those who will not. The AACP wants the second list abolished.

In the United States

DIMENSIONS OF THE RACIAL CRISIS

*(From an Article by JOSEPH C. McLELLAND in "Christian Outlook,"
November 1963)*

The integration crisis in the U.S.A. is a question in Christian ethics which Canadians should ponder in all seriousness, and try to answer in all humility. Of course we are somewhat detached; but problems in morality do not depend on the degree of one's personal involvement. If segregation is wrong in principle then a Canadian may be able to grasp and to state the truth more clearly than his Southern neighbour. The point is that he must move on to a criticism of his own situation with its parallel injustices. That is something which Christian Outlook tries to do continually; here let us attempt a sketch of certain dimensions of the racial problem.

Southern Cold Turkey

The past months have brought a crescendo of demonstration and debate on the subject of integration. Both sides have heightened their attack, so that old sores are kept open and violent words and deeds let loose. The situation may be likened to the "immediate withdrawal" experienced by the drug addict who commits himself to a complete break with his past through the method known as "cold turkey". He endures agony, doubt, rebellion and anxiety; yet within a sympathetic group the method works well (e.g., at Synanon centre in Santa Monica). The South is in this immediate withdrawal crisis—a concerted move to reject at once and completely what it took over three centuries to produce. The violence and bloodshed are symptoms of the subject's agony in this experience of withdrawal.

This is not to say that the long slow struggle for integration over the past decades counts for nothing, nor that the gradual and peaceful measures reached in so many areas of the South should be forgotten. But, as Prof. Genion Allport of Harvard has pointed out, the Negro is now "running for home" as his goal becomes more visible. Just because the end is in sight, we must sort out the ethical concern from other dimensions, if there is to be genuine integration in spirit after the legal battle is won. One of the most disturbing statements of Barry Goldwater is this: "The issue is not integration. It's states' rights. I don't think it's my right to tell a southerner what to do about this thing." Anyone who has travelled in the South knows how appealing this line can be to someone looking for a scapegoat—Washington bureaucracy and educational centralization and creeping socialism! (Is there a parallel here to our Quebec crisis?)

Noah the Drunk

An obvious beginning must be made in sweeping away the petty, incredibly ignorant arguments for racial segregation which are supposed to be found in the Bible. Most famous is the supposed cursing of the children of Ham—"a slave to his brothers" (Gen. 9: 25). So many errors lurk here that one is not sure where to start: taking the story as literal history and therefore not taking it seriously; identifying Ham's descendants with the Africans but his brothers' descendants with non-Negroid races; but especially, ignoring the plain fact that the curse was not spoken by God but by Noah, just recovering from the drunken stupor which had got him in the mess. Yet this is supposed to be a "Christian" reason for making distinctions between races. Other biblical passages show similar mishandling—Jesus' attitude to the Gentiles for instance. He may have used a popular proverb calling them "dogs" but in fact he commended their faith and healed their children!

Ethically speaking, the question about humanity is the question about equality of worth in terms of genuine value. Surely it is obvious that "Christian ethics"—the supposed basis for both sides of the current debate—insists that one begin with the Gospel, the event of God's decision about man, the divine evaluation of human worth. It teaches an equality that is not only radical in its universality but also surprising in its "materiality"—it refuses to be confined to some "spiritual" sphere, but insists on becoming incarnate in social forms of equality.

Birmingham Jail

The church has failed; in the race crisis it has failed miserably and almost completely. It is questionable whether the noble efforts of its leaders and many of its people today can regain the lost ground. The church is still "the most segregated major institution in American society" (Liston Pope, *The Kingdom Beyond Caste*). Another irony of the situation is that since Negro Christians in the U.S. are almost all (94%) in segregated churches, the future of genuine Christianity in America probably depends on whether the Negro can forgive the white and recover the nature of the church as the reconciled and reconciling community.

Two Negro spokesmen who work together for integration yet whose philosophies are quite distinct, nevertheless makes this same point. James Baldwin's characters are searching for their identity—"nobody knows my name". They are not sure whether it is discrimination to be loved because of their dark skin and hated in spite of it, or to be loved in spite of it and hated because of it. Therefore they languish in bitter and vehement alienation which makes both Negro and white less than real persons.

Martin Luther King, Jr., puts the case just as strongly, but speaks within the church his word of judgment. In his Letter from Birmingham's Jail (text in Presbyterian Life, Philadelphia, July, 1963) he states: "We will have to repent in this generation not merely for the vitriolic words and actions of the bad people, but for the appalling silence of the good people—I have been gravely disappointed with the white moderate. I have almost reached the conclusion that the Negro's great stumbling block in the stride towards freedom is not the White Citizen's Councillor or the Ku Klux Klanner, but the white moderate who is more devoted to 'order' than to justice."

The Shield and the Sword

The ultimate issue in the moral dimension of the race problem seems to be this: to what extent can morality be legislated? It is a fact that in the past the Supreme Court of the U.S. agreed to the Southern claim that

the Negro has no rights which a white man need respect (Dred Scott decision, 1857), and that the "separate but equal" principle is valid (Plessy v. Ferguson, 1886). It is also a fact that the civil rights legislation now being prepared by the Kennedy administration may stand or fall by its section in public accommodation. The Negroes believe that to yield on this point—because of the legal technicality that "Mrs. Murphy's boardinghouse" is outside the constitutional limits regarding interstate commercial ventures—will rob the entire bill of its power.

Some words of the Dean of Law at the University of Alberta are relevant to this point. Addressing the Canadian Bar Association recently, Dean Bowker pointed out that wherever discrimination remains in Canada it has no legal support, where the American constitution may bar discriminatory laws but lacks teeth. "The teeth are provided by legislation that forbids discriminatory acts by individuals or groups". And he said, "The constitutional enactment is a shield, but the victim of discrimination needs a sword as well." He also refuted the "dogma" that morality cannot be legislated: "Society always uses pressures, non-legal as well as legal, to make its members conform in their conduct . . . one of the roles of law is to operate as an instrument of social control . . . anti-discrimination law does not purport to make the discriminator love the man of different race or colour. It merely tells him to treat him as he would anyone else."

We have talked of the "irony" of the racial problem. It was put thus by Roy Wilkins, NAACP Secretary, at the civil rights march in Washington: "In fact, we even salute those from the South who want to vote for (the administration's bill) but don't dare to do so. And we say to those people, 'Just give us a little time, and one of these days we'll emancipate you.'" Here is the irony of man's relationship to his neighbour: that he who separates his brother from himself thereby separates himself from his brother. The real slave was the owner, the real victim today is the white Southerner, caught in the trap of his isolation which only the Negro can spring. King has expressed this in a sermon: "We shall match your capacity to inflict suffering by our capacity to endure suffering. . . . But be ye assured that we will wear you down by our capacity to suffer. One day we shall win freedom, but not only for ourselves. We shall so appeal to your heart and conscience that we shall win you in the process, and our victory will be a double victory." Abraham Lincoln had expressed the same idea when drafting the Emancipation Proclamation: "In giving freedom to the slave, we assure freedom to the free—honourable alike in what we give and what we preserve."

King himself is a Christian scholar and gentleman who is nobody's fool. He has learned about the immorality of groups from Niebuhr, and about the morality of nonviolence from Gandhi. He has analyzed the nature of Christian protest as few have, even those whose lineage is traced back to those noble protesters, the Reformers. He concludes that "creative maladjustment" is the key to every new stride towards freedom in history. The genuine protester holds this key, the nonconforming minority rather than the conforming majority. He challenges Christians to be "transformed nonconformists", in a sermon on Romans 12:2.

Let our final word be his. At Washington, Martin Luther King stated: "The Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity and finds himself an exile in his own land. . . . It would be fatal for the nation to overlook the urgency of the moment and to underestimate the determination of the Negro. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality." . . . And the brooding statue of Lincoln seemed even larger that day.

In Canada

A GLOW OF HOPE, A STACCATO FLICKER OF APPREHENSION

(By W. GUNTHER PLAUT in the "Globe and Mail," December 21, 1963)

I am a Jew. I have conflicting visions: In the lights about me I sense the warming glow of hope, but I also glimpse the staccato flicker of apprehension.

I have just finished celebrating the festival of Chanukah. I have remembered the valiant deeds of the Maccabees who, in the second century B.C., fought against overwhelming odds to regain the right to worship in the ways of their fathers. Undaunted, they battled, preferring death to the forcible observance of an alien religion. I glory in their victory, the first triumph in the fight for religious freedom, the long struggle of man for the right to be himself.

As a Jew and a lover of peace I cannot, of course, engage in a religious celebration of merely a military victory, not even that of the Maccabees. For battle means blood, the blood of human beings, though they were enemies and have been dead these many centuries.

I heed the injunction of the rabbis who shifted the meaning of the festival of lights away from the glorification of arms to the exaltation of the spiritual. With them I read on the Sabbath: "Not by might and not by power, but My spirit, saith the Lord."

I kindled the Menorah, seeing it grow into its full radiance and I said a prayer of thanks that I have been blessed to light these flames in a land of freedom.

But because I am a Jew, I was also, during the festive days, the recipient of printed reminders that for some people in Canada freedom is a meaningless term and the Bill of Rights not worth the paper on which it is written. Men in this land print leaflets and mail them, calling me enemy, defiler, and murderer of Kennedy. I stood in the streets and the leaflets showered overhead. I saw the people pick them up, read them, raise their eyebrows or shake their heads. No more, no less.

I am a Jew and I have memories. I remember Auschwitz and Maidanek and all the places where dehumanized men tore the flesh of life and the spirit of dignity from the bones of my people. I remember what they said in the land of poets, painters and musicians: "It cannot happen here." And I fear, not for myself, but for Canada and for any land in which the threat of violence meets naught but eyebrows raised.

They say that these haters are a few; they are called extremists, men of the fringe, unimportant, unrepresentative of the spirit of the land. They are; but I remember Dallas and what one single man could do to the heart of a nation. Who was responsible? He himself of course; but also the city, the state and the country which let the poison of violence course through its veins unheeded and unchecked.

In the United States

PIETY AND RACIAL POLICY

(Editorial, "Christianity and Crisis," January 20, 1964)

"Segregation is purely a political issue. There is no moral issue involved." This statement by Governor Wallace of Alabama in a recent address in North Carolina sounds unbelievably callous. He does not, of

course, really believe in the non-moral character of racial policy, for in the same talk he betrays his strong moral allegiance: "I don't think that racial segregation is an indignity. It's the best way of life for both races."

The significant think in the Governor's utterance—and hundreds like it voiced daily—is its political shrewdness. Such statements are designed for consumption by a public in general agreement. Not only Mr. Wallace but the vast majority of white Deep-South churchmen are convinced that segregation is not a moral but a political issue; thus they resist by abrasion or stolid inertia all legal efforts toward racial integration. In the coming push for the civil rights bill, the Congressmen in Washington will hear next to nothing from the overwhelming majority of Southern white churchmen, and the little that they do hear will be negative.

This sad paradox—that the rural and Deep South is both the most pious, church-going section of the nation yet the most resistant to racial change—is explained in part by its heritage of evangelical theology and moral pietism. The devoted members of the mainline white churches, mainly Methodist and Baptist, live by an incredibly narrow image of morality. The Christian life consists of the cultivation of private purities and acts of kindness to the poor. Christian love is read as "charity," not justice.

Such pietism enables the laymen to avoid the racial troubles around him by self-assurances of virtue. Public policy and external law are set in a compartment of his existence quite other than that dealing with faith and love. The end result is a religion of escape, hidden from sight by "church work."

The blame for the resistance or the cautious inaction of the churches, so disappointing to Martin Luther King and many other civil rights leaders, can be laid at the door of this pathetic privatized evangelical version of Christian faith. The whole pattern of Christian education and preaching will need to be altered to sensitize the Southern Protestant conscience to the corporate and political implications of Christian ethics.

On the other hand, it is striking that the same language of evangelical Christianity is employed by Dr. King and many other Negro leaders to inspire the Christian response to racial action. He speaks of "the redemptive power of suffering love" and all the other classical terms: sin, repentance, contrition, atonement, salvation. But they are given a corporate and this-worldly connotation. Love is not read as "charity" but as justice in racial policy.

A good part of the power of the Negro revolt derives from its religious ardour. A generation of young Negroes who once scorned the Christian Church as escapist now are turned again to the faith of their fathers when the promises of their redemption are read to them in terms of civil rights. The old phrases come alive with power. Even the spirituals, once the object of scorn by the new Negroes, are sung anew with fervour. "Across the Jordan" means not heaven but the freedom of an integrated society.

This contradictory use by white and Negro churchmen of the identical theological tradition, the one privatized and escapist, the other active in fulfilling the corporate demands of the Gospel, is one of the ironies in the present racial revolution. It is also a sign of the stirrings of God's grace and newness of life in the Church.

Discrimination and the Canadian Indian

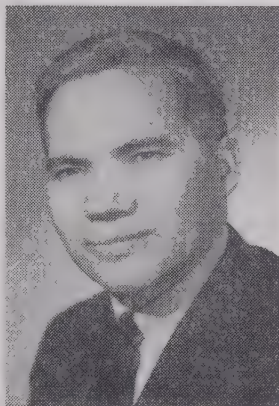
(See also "INCO and the Indians" on a previous page in this section on Race Prejudice)

AN INDIAN CHALLENGE AND APPEAL

WILLIAM WUTTUNEE, *Chief of National Indian Council, Calgary, Alberta*

It is interesting to note how differently people look at life. When I travel, I can see the animals and the birds outside. When I am travelling with my wife, she can see the flowers. I never see the flowers. When you travel with the farmer, he sees how well the crop is growing, how well the land looks. Today I was travelling with a taxi driver and all he could see was women waiting for buses. He was sure wishing for a storm so those women would take taxis. So we look at life quite differently.

I never knew clocks were so important until I reached a non-Indian society. From now on I think they really regulate my life, at least today they have. I was just addressing a Kiwanis banquet and they have everything timed down to the exact minute.



Indian Spiritual Beliefs

I would like to tell you a little bit of the spiritual beliefs from which I came, the spiritual beliefs which surrounded me. We believed in what is known as Gitchi-Manitou, the Great Spirit. As a young boy living on an Indian Reservation, I remember learning about our traditional beliefs. I learned about the great Spirit who was everywhere. God was in the sun, in the moon, in mother earth, in the rain, that made the grass grow. Manitou was a loving and merciful god to us. I learned about our Heaven known as the "happy hunting ground" where everyone goes, whether you are good or bad. There is no such thing as Hell and this concept was alien to the Indian mind. How were we forced or how were we to keep these precepts of the traditional beliefs? This was through a term ka-pas-ta-um (phon. cree). I will try to demonstrate it. If we did not obey these religious precepts, evil would befall us and we were told "ka-pas-ta-um". For instance, if we touched a holy object which we weren't suppose to, we would be told "ka-pas-ta-um". We also believed that each one of us had a guardian spirit. This guardian spirit could take the form that you wished. It could be the form of a buffalo, of a white calf or of a bear. Not that this spirit was actually the white calf or the bear, it just came in that form when you were in trouble. I suppose a long time ago Indians too had the power for mass hypnosis. I know in B.C. there were groups of people who came down by boats and they could hypnotize the people on the shore. I suppose these people were receptive to the suggestion and they were quite often hypnotized. In

times of trouble these people, an Indian person, would probably hypnotize his enemies into thinking that he was the white calf or the buffalo or the bear as his guardian spirit was. We were taught about the sacred thirst dance, often referred to as a sun dance. This is a sacred dance of penance where the dancers must thirst and fast for 3 days. This is the "high holidays" of the Indians. The dancers are required to keep their eyes on the centre post during the entire time that they are on their feet. And there is a thunderbird carved on this centre post. God is too sacred to talk to directly and this can be done through a special mediator known as Piasso (phon.), the thunderbird. Cameras are prohibited at the sun dance so in this way unwanted intruders are not permitted to record the events. Even the CBC thought they might film the sun dance, but they never got inside the lodge. Only the people who respect the sun dance can enter the lodge. I remember taking a non-Indian one time with me. The Chief of the place came to me and said, "Does this man respect the sun dance?" I said, "Yes," but the man made me rather nervous because he was very restless, he kept looking at his watch and he wanted to get away. I wished I had never taken him there in the first place. When the sun dance is held on the Reserve, usually everyone attends, even those persons who had been attending Christian churches—that is the Indians. Superimposed on these traditional beliefs were the white man's Christian teachings. When the white man first arrived, his approach was that portrayed in the inscription on a religious book I picked up which was used by the Roman Catholics for the conversion of Indians and which said, "Let us Christianize the poor savages." The Indians were told not to worship their way, that their way was wrong, that it was paganistic. Even today, Indians who do not follow the Christian beliefs, are referred to as pagan. My father who will be 80 years old soon was accompanying an Anglican minister recently and they came to an old Indian and the Anglican minister asked, "Is he a pagan?" Those words indicate to me a great deal. Would you call a Unitarian a pagan or a Buddhist because he worships differently? Or a Jew? Why then should Indians be pagan because they have traditional beliefs?

The Reserve System

Let us turn our attention to the background of the Reserve system. These are permanent communities and they are more permanent than anything that you have in the non-Indian situation today. Because those families were there in 1874, they are the same families which are there today, only some of the people have changed. The people who were children are living there today as old people. Some of their characteristics are peculiar to the Reserves. For instance, low income. In certain areas of Saskatchewan is was \$92 per person per year. They talk about poverty in the United States—they should take a look at that figure. I think their figure is about \$3,000 or so and then it is poverty. I have represented Indian people and by hook or by crook the most I could prove in one case was \$400 a year income for this able-bodied man. The people, as I have said, are permanent. There is very little transiency. They say that the Indians are nomads, but how many people in this room moved here recently or will be moving away shortly? I don't think the Indians are the nomads any more. I think we who live off the Reserves probably are the nomads.

Feeling of Dependency

There has been generated a great deal of feeling of dependency. This came about through several ways. First of all by the treaties when the

commissioners came. They said the great white mother will look after you in time of famine. This is what they promised. As one Indian Chief was recently telling me, "You know," he said, "when they set up this Claims Commission, when they hear our claims, I want my money the next day. When they made our treaties, they said they took the land right away. So this will be a surprise to the commissioners on any Claims Commission."

The Indian Agent also represents this sort of dependency. The Chief of the Reserve, as you know, does a great deal for his people. They depend on him a great deal. There is lack of leadership. These words seem superfluous at times but simple things can sometimes mean a great deal. There is no leadership, there is no education, the people who should have been leaders today are the people who are not educated. If we had had a little bit of education a few years ago, just think. My brother who is 45 or so would have been a well-educated person. He would have had the same opportunity as the people in the United States where today there are 200 lawyers of Indian descent instead of 2 lawyers of Indian descent as it is in Canada today. So we are reaping the fruits, the bitter fruits, of yesterday's mistakes but I'm happy to say that the situation is changing, that there is a great deal of education provided today.

A Multiplicity of Religions

There is also a multiplicity of religions. The same people are being bombarded all the time with new thoughts, with someone who has a better message than the one before. And what is that message? The message is that you have one God, that you have one brotherhood, that you believe in Fatherhood, that you believe in the brotherhood of man. But, unfortunately, there again, the past has created the problems of today. So we now have the opportunity, like the Indian Affairs has the opportunity, of changing it by better education. You too can change those differences by unity. There are also other forms. There are the Ba'hais, there are the natives, the sun dancers and the Native American Church that use the peyote.

Training for Chosen Work

As a young person, I was baptized Anglican. They came to my place when I was a young fellow just finishing high school and they wanted me to enter the ministry. It was an old lady who came. For 3 days in a row she came to see me. Unfortunately, she picked a very bad time. Both my father and mother were away. Really, I suppose, if she had gone about it the right way, she could have consulted with them first. But she came when I was alone and she said "the Archdeacon would like to see you." I said, "What for?" She said, "for the ministry." I said, "I'm not interested in the ministry; I am interested in becoming a lawyer." "Well," she said, "we'll educate you. We'll send you to Wycliffe College in Toronto." I said, "I'm not interested in the ministry. I'm sorry but I have to get my lunch," so I got my lunch and went back to work. The next day she was there again, and the third day. But, you know, at that time there were not the privileges there are today. Today if I had been in the same circumstances, all I would have had to do was go to the Indian Affairs and say "Look, I have a fairly good standing. I want to go to the University of Toronto." Today they would send me. At that time, that was not so. Supposing this woman had told me "we will send you to the University of Toronto and we will train you in the way you wish to be trained." What a difference that would have made!

No Indian Bishops

There are no bishops of Indian descent today in the Anglican Church. Why is it? Is it because they are short of Indian ministers? No, the Anglicans have a fair number of Indian ministers and very sharp fellows too. Is it perhaps they do not have the confidence that these people will make good bishops? Do they not consider the portion of the people who are of Indian descent who are attached to that faith? The Pope has recognized black people by appointing cardinals who are black. Recently an Indian minister changed his position rather suddenly without much notice to his bishop. The bishop was later heard to comment that he was showing the irresponsibility of an Indian. Perhaps that is why there are no Indian bishops. I was later baptised as a Roman Catholic and I had an opportunity to see Catholicism first hand. After nearly 400 years of contact, there are two or three Indian priests!

Divisions on the Basis of Religion

I remember one time challenging them to some Catholic action on the Reserve. I was a member of the Knights of Columbus and I presented to them that there was a Catholic Reserve nearby where we could do some work. But I could get only one person to go with me to the Indian Reserve. What about the Friendship Centres? In Edmonton as a liaison officer I had the opportunity of working with the community to set up the Friendship Centre. Many of you are quite familiar with the role of a Friendship Centre which is to promote integration between Indians and non-Indians and to act as a bridge of transition from the Indian to the non-Indian world, but yet in that place there was too much division even to agree on setting up the Friendship Centre. There was a lot of conflict, there were a lot of sparks flying around, I remember. I went to see the bishop because I thought it was my role as a liaison officer to have some sort of unity in the community. But I was only in there for a couple of minutes when I realized that there would be a Catholic Centre under any circumstance. There was a Catholic Centre but the Catholic Centre did not succeed. The Community Centre succeeded. In a few months in Edmonton there were over 7,000 people visited the Community Friendship Centre. The Catholic Friendship Centre did not succeed at all. And yet they said 70% of those people were Catholic.

We have heard of the establishment of Catholic Indian Leagues. In Alberta a Catholic Indian League has been sent up. I went to one of their meetings—I was invited as a speaker. Why is there the need for a Catholic Indian League? Is it perhaps they want to get something across to the Government through this means? It wasn't the people who called the meeting. It was the Fathers who called the meeting. But who passed the resolutions? The Indians passed the resolutions. What kind of resolutions? Resolutions designed that schools should be Indian with Indians staying in the one place.

In the case of the United Church I know of Dr. Peter Kelly, whom you know quite well I suppose. He was head of the Conference for the United Church in B.C. at one time. This is, of course, an indication that you did have some faith in a person of Indian descent.

Success of the Ba'hais

The Ba'hais are moving along quite quickly. They only started a few years ago and yet one-third of their people are Indians. I think they are converting practically whole Indian Reserves which hitherto had been Catholic or some other denomination. Why is it that they are making

such headway? Because their attitude is different. Their attitude is this: Your religion is correct, the way you worship the great Spirit is right. You should worship him that way. But in addition we have something new to offer you. We have a new Prophet for this era. They are increasing the faith of the Indian, not detracting or replacing. They accept Indians whole-heartedly. They visit Indians, they set up their tents with the Indians at sports days, at sun dances, they sleep with the people, they eat with the people, they take the people into their homes in the cities, the people are welcome there, they have set up local Spiritual Assemblies and Indians take an equal part. They have set up a National Assembly and the Indians take an equal part.

Among those non-Indians whom we Indians have taken into friendship are some who have made Jesus Christ's motive their motive. They have done this because they have not discovered any motive that satisfies their ideals so well as the motive which dominated his life. It is the mark of such people that they expect as much of us Indians as they do of themselves. In their presence we are treated like men, not like children. We are treated equal, not as unequals. We do not want to be treated better, we just want to be treated the same. We become conscious when we are with them that the whole world of today is our world just as much as it is theirs. People living by that motive, which was Jesus Christ's motive, whether they belong to the United Church, the Roman Catholic Church or the Anglican Church, impress us as being sincerely dedicated to a radical alteration of our attitude and mission in the world. They appear to feel a need for our help and leadership. Their purpose is not to add Indian members to their organized branch of Christian belief.

Dedicated Men Needed

We Indians have certainly learned by our fate that this has not been the accepted concept of Christian churches. But there is no reason why we should not today, just as tenaciously as anybody, challenge the Christian world to adopt such a concept rather than to be mere spectators of the emasculation of Christendom. We require high moral standards. We Indians are heirs of the Christian gospel as well as heirs of our own religious traditions and of the whole world's religious and cultural systems and histories. No lesser responsibility devolves on each one of us than on any non-Indian to search out how a person should best respond to the challenge of the present moment in history, no less than any person whether in Moscow, Washington or Johannesburg. Our people certainly practiced generally a morally superior way of life before the arrival of the white man than is the case today. Few thinking Indians will find much hope in the idea of their young people being exposed to intimate contact with church members who have abandoned the standards of discipline, honour, sacrifice, reverence, chastity and devotion which the Church's Founder laid down. We live in a country in which the issues of racial and social justice, of a right national mission and of right international relationships, of full employment, full educational opportunity for all citizens, full political representation for all groups and many fundamental moral issues are still being evaded rather than unitedly tackled. At a time like the present, which presents us with mounting statistics of alcoholism, illegitimacy, juvenile crimes, perversion, domestic confusion, there awaits Canada's leadership a huge job of replacing mice with men, mature, fearless, clean, straight, dedicated men who will rebuild our life, our nation's homes and institutions.

If mature Indians are needed, we will become educated enough to do what is needed of us. If Canada values highly the leadership we could

give, we will secure the equipment and the training which we will become able to give. If our nation seeks only to provide for our existence, it is fairly probable that we shall continue to exist but I don't know if we will exist as human beings or as vegetables only. If the Christian Church of today needs flaming voices, free of all the European conventions, to add force to their commitment, to enthrone right in Canada, there will be Indians who will offer to prepare themselves and add to Christian history chapters of consecration which may yet be unequalled. But if the Christian Church wants us Indians to compromise our independence or our manhood in order to depend on professional soul savers for our passports to self respect, fewer and fewer of us will be interested.

Will the Church Embrace Its Rightful Mission?

Destiny has big things in store for us Indians one way or another. The question is not whether we will embrace Christianity but whether the Church will embrace its rightful mission in the world. I cannot say with any confidence that the Indian people will wait long to know what the churches will do. I think it is more likely that the Indian people will use such means and allies as they can find.

Therefore I say, compel the nation and the provinces to provide sincerely for our needs, our health and welfare, our needs with respect to employment and income and property in such a way that all our people will enjoy true equality of opportunity. That's all we ask. Where and when invited, bring within our reach the opportunity to learn the factual history of those religious figures about whom we wish to learn and give such help as we ask. We feel that it would be better if the custom of each Reserve being exclusive territory of one creed was abolished. It should perhaps be done on an individual basis. We should no longer be categorized as a mission field. All Canada should be the mission field. We have to face the moral issues of this civilization and our souls, and we Indians will assist. Treat us as children and our best brains will go into ways of obtaining whiskey. Evaluate your need of us as men and we shall supply an eminent share of brain power to the elucidation of your message.

We do not necessarily wish to be tagged for one particular group or another by our creedal beliefs. We not only live in a country where government may not legally enter into the influencing of citizens for or against religion, a situation generally prevailing in Christian countries, but we also attain the right to invite whom we please onto our Reserves. We hope, too, that the Chiefs and Councils on the bands will apply the same principle; that they will not use their office to influence their people one way or another. We ask the Churches to adhere actively and diligently to these principles. We ask that our children will be given the privilege of at least learning something about the great people of other religions and when these children know as children what other religions are, they will in later years probably strengthen the faith which they have. They have the right to be taught as much about traditional religious beliefs of their ancestors as about non-Indian systems of belief and should be taught objectively and equally about all the major beliefs of the present-day world. If the Churches will actively support this basic fundamental right of Indian children, they will be following the one and only path whereby there is any likelihood that Indian thinkers may emerge who will add significantly to the force of Christianity in its crusade for a western world.

Develop Leadership and Work Together

What are the things that we have to do? We have to develop that leadership that is lacking. First the development of strong and effective

leadership from within the group because in a democracy the ultimate dependence is not upon the Government or upon any other group but upon the individuals within that group itself. We have to build this leadership through education, through the opportunity of making mistakes. We can take a lesson from our people across the border. They have been fighting shoulder to shoulder with Negroes in seeking integration and equality. We can fight here in the same way shoulder to shoulder if we choose. The Churches should probably join together their forces in identifying the specific problems to which their attentions can be devoted and directed.

If we put our eyes onto the stars with high initiative and our hearts open to each other's beliefs, perhaps we can work together and find that kind of society which we would like to have.

THIS IS OUR ALABAMA

(By PETER GZOWSKI in "Maclean's Magazine," July 6, 1963)

Sometime after midnight on May 18 this year, a slight young Saulteaux Indian named Allan Thomas was killed in the village of Glaslyn, Sask., when a party of white men raided the encampment in which he was living, pulled down two tents and, apparently, fought with the Indians. The next day, a Sunday, nine white men from the Glaslyn district were arrested and charged with non-capital murder. These men were not, as one might have expected, young toughs out for a brawl. Most were farmers or businessmen. Five of their names are among the forty-seven listed in the local telephone directory for Glaslyn, and, with a significant fraction of its respected heads-of-households under charge of murder, Glaslyn was, in the days after Thomas' death, a shocked, puzzled town. "I just can't imagine what could cause a thing like that," said a pleasant, plump widow who keeps a boarding house at the edge of town. A grim member of the RCMP's two-man contingent said to a reporter only that "there are deep, bitter feelings here, I don't want to add to them by commenting."

The surrounding area echoed the village's shock. Glaslyn is one of perhaps two dozen smaller communities that spread out around North Battleford, a friendly, mildly prosperous Prairie city of twelve thousand people about a hundred miles west northwest of Saskatoon. Throughout the North Battleford area are laced ten Indian reserves, home for about thirty-eight hundred Indians. An equal number of Metis, or mixed-breeds, live at the fringes of both the reserves and the white population centres.

This is Canada's Alabama. In the next few years, we may have there, on a lesser scale, what the U.S. has had in the past few years in the South. One essential difference between our situation and the South's may save us the South's violence and heartache: virtually no legislation condemns the Canadian Indian to a second-class role, as legislation in many states does condemn the American Negro. But the other pressures exerted on the Southern Negro—social, economic, and just plain discrimination—are exerted at least as strongly on the Saskatchewan Indian.

Indeed, in some ways our problems may be worse. Where the Southern Negro has the same language, the same religion and, in most respects, the same culture as his oppressor, many Canadian Indians still speak neither English nor French as their mother tongue, still follow a scale of moral and cultural values utterly different from ours. If the Canadian Indian is going to join the twentieth-century way of North American life

—and there are almost no alternatives for him—the wrench he will suffer in the process will be far stronger than whatever an American Negro child may suffer when he moves to an integrated school. And our acceptance of him as an equal could well be an even more difficult decision than the Southerner's acceptance of the black man.

A REBUKE TO OUR CANADIAN CONSCIENCE

("The Western Producer," Thursday, November 28, 1963)

Nearly a quarter million Canadians are native Indians, and another 12,000 or more are native Eskimo. How are they faring in this land of multiple opportunities? A few statistics tell the melancholy story. Roughly half the Indian population scattered across Canada depend on seasonal work—fishing, hunting, trapping, unskilled jobs—for an average family income of \$1,000 a year. About one-third depend on social welfare and other forms of public relief. Only 25 per cent have acquired modern working skills, which is not surprising when two-thirds of all native Indians do not go beyond grade eight in their schooling. The living and working conditions of the Arctic Eskimos and Indians are even worse.

These few facts and figures tell the story: Canadian Indians and Eskimos fare even worse than Negroes in the United States. Canadian commentators and the mass media in general pay a good deal of attention to the American Negroes' struggle for equal opportunities to enjoy human rights. We are prone to deliver many smug and self-righteous judgments concerning the denial of American Negroes' human rights. It is high time we focussed our attention and high resolve on similar problems here in Canada—those of biculturalism, those of minority groups labouring under handicaps, and those of the native Indians and Eskimos, whose numbers are small but whose present plight is a rebuke to our Canadian conscience.

The average Canadian, of course, is hardly to be blamed for this state of affairs if it is not brought to his attention—dramatically and continuously. That is just beginning to happen; our collective conscience is just beginning to rouse itself. In recent weeks the Indian-Eskimo problem in Canada has been brought to Canadians' attention by a wide variety of spokesmen—including Indian leaders themselves, Anglican and Catholic missionaries, a Jewish Senator, a Conservative M.P., and the federal Minister of Immigration. They agree on the urgency and enormity of the problem; they are not agreed on the best solution. Here are some of their observations and proposals:

Rev. Adam Cuthand of Prince Albert, an Anglican, told the annual meeting of the Saskatchewan Federation of Indians that these native Canadians must struggle for their rights as aggressively and as tenaciously as American Negroes are fighting for theirs. Mr. Cuthand stressed the need for better education for Indians; "we have to be better than the average white to compete for jobs". But he went on to say that "integration means more than attending the same schools". Integration, he said, also "means belonging to the same churches and taking part in the same social groups, such as home and school and curling clubs".

A similar stand has been taken by Mrs. H. E. Taylor of Punnichy, Saskatchewan. The wife of the Anglican supervisor of Indian work in a large area of southern Saskatchewan says: "The basic problem is to get the Indian and white people to have a better understanding of each other. This should not be accomplished through books and any mere programme of education but through a warm personal relationship." White people

should become involved with an Indian family" so that they will "know that someone cares".

A different point of view was expressed by another speaker at the same convention—the 1963 meeting of the Indian-Eskimo Association in Regina. The president, Mrs. Harold W. Clark of Toronto, said Canadian Indians are not seeking the same degree of integration as American Negroes. She insists that most Indians want to live their own lives surrounded by their own people on land that was set aside for their own use and benefit. Mrs. Clark claims that Indians fear they may lose their "cultural identity" if they assimilate with white Canadian society. Because of this fear, she said, many are inclined "to fall back on the time-honoured method of withdrawal".

One of the founders of the Indian-Eskimo Association and a recognized authority on Indian culture would like to reconcile these two viewpoints: integration versus withdrawal. Rev. Andre Renaud of Ottawa and Saskatoon offers these proposals: Indians must have equality of educational opportunity on the basis of need and merit, but their schooling must be adapted to their cultural background. Technological know-how should be brought to the Indian reserves and modern job opportunities supplied there or close to the reserves, so that gradually these native communities may develop economically and politically as white communities have done. The Oblate anthropologist also favours "friendship centres" where Indians and other Canadians can meet socially.

Citizenship Minister Guy Favreau has taken a similar stand in stating that Indians must choose their own goals. The minister says the federal government is "determined to seek in every new programme to give Indians the greatest opportunity possible to plan their own projects and to use their own leadership for their implementation". But the Conservative M.P. for the Northwest Territories, Eugene Rheame, says the government is very far from following such an enlightened policy now. Speaking in the Commons recently, Mr. Rheame said the federal government last summer imported 200 white workers from the provinces into the Territories rather than give employment to Indians and Eskimos trained in Arctic work. Mr. Rheame calls for a crash programme of jobs and homes—as well as schools and hospitals—to assist Arctic Indians and Eskimos to conquer poverty, ignorance and disease.

These varying proposals show very clearly that there is a substantial measure of disagreement when it comes to ways and means of providing justice to Canada's native peoples. This is to be expected as Canadians wake up to the problem. A consensus on what most needs to be done will emerge as the nation debates the problem in detail. Men like Senator David Croll are hastening the cause by reminding us: "The conscience of the Canadian people must bring about change. Now is the time for us to make real the promise of democracy. . . . We must start as in a kindergarten and introduce our Indians to a payroll economy. We must intensify the development of reservation resources."

DIFFICULTIES OF EMPLOYMENT AMONG INDIANS

REV. CHARLES R. CATTO

The main industries in Northern Manitoba are at present, mining, commercial fishing and trapping. The mines of Flin Flon and Snow Lake, Lynn Lake and Thompson employ a total work force of five thousand, seven hundred men, but scarcely any of them are Indians. At

Thompson many are *Portugese* who stay in Canada for only a few years, after which they return to sunny Lisbon and retire on their savings. Commercial fishing is not on the whole a profitable enterprise for the *fishermen*, although six million pounds (total of all species) is the yearly limit taken in Northern Manitoba. Neither is trapping profitable in any real sense. There are approximately two thousand trappers licensed in Northern Manitoba and the yearly financial take is less than a million dollars, an average of less than \$500 per trapper. Trappers in the Nelson House Registered Trapline Section earned an average of \$355.39 per trapper during the 1961-62 season, compared with \$674.71 in 1951-1952. The trappers however have not been lazy, for record numbers of animals have been trapped in recent years. The trouble is that fur just isn't worth what it used to be. In 1961-1962, the total value of furs from the Norway House Section was \$44,778; in 1945 the same catch would have brought in \$141,050.30. Moreover since 1945 prices of goods the trapper buys have doubled and tripled.

The situation is of course made all the tougher by the fact that the Cree fishermen and trappers "owe their soul to the company store." Dave Corney, a leader in Saskatchewan Fishing Co-operatives said in 1962, "The natural resources on and around the reserves are exploited by white people as much as in past history. In most provinces the Indian people are deplorably cheated in the fishing industry, and the trading posts on the Indian Reserves keep the Indian in poverty."

Employment opportunities in Northern Manitoba include openings for about three hundred and ten permanent section men on Canadian National Railway Lines to Churchill, Flin Flon and Lynn Lake. Of these, approximately two hundred and twenty are Indian or Metis. Hospitals employ a good number of Treaty women, and their record, particularly at Norway House, indicates their ability in this regard; it seems however that some Northern Hospitals are being lost as sources of employment for original Canadians. There are other seasonal and short term projects in which some work can be found such as the Grand Rapids Hydro development, Canadian National extra gangs, dock work at Churchill, brush clearing, freighting and exploration. This however, completes the meagre picture.

For several reasons it is not easy for Indian labour to compete with white labour on the open labour market in Northern Manitoba. Life on the reserve does not train people for the responsibility and discipline of a regular job in an urban, industrialized setting. Furthermore industries in the area have not, until very recently, even begun to accept any measure of duty in regard to employing (and if necessary job training), a certain proportion of their labour force, people of the district whose natural resources they are exploiting.

There is also of course the ugly fact of racial antagonism. In 1959 the General Manager of one of Northern Manitoba's largest mines declared that he would not have an Indian in his plant, his hospital or on his street. Many whites are happy with the status quo, as happy as Afrikaners in Dr. Verwoerd's Republic, and resist—often very subtly—any effect to alter it.

Isolation is another obstacle in the way of the young Cree searching for employment. To go to a strange city hundreds of miles away, to find the cost, to face the loneliness and often derision and failure as well until a job is secured takes more than courage—it takes connections that don't as yet exist.

In the summer of 1962, unemployment caused increasing restlessness in Northern Manitoba Reserves. At Nelson House there were over one hundred men unemployed; at Split Lake, thirty-odd; at Island Lake and Norway House, over two hundred each; at Oxford over one hundred unemployed with no work in sight.

CANADIAN INDIAN POLICY

WILLIAM MORRIS

(The University of Western Ontario, London, Canada)

Never before have more Canadians been more concerned about this country's Indian policy, or more confused on the direction it should take than at the present time. Particularly within the past fifteen years, churches, social planning councils, political parties and welfare organizations have shown a new and surprising interest in Indian affairs. After centuries of neglect and apathy Canada seems ready to inaugurate a bold new approach to the welfare and cultural development of her 200,000 Indians.

The question of what should be Canada's Indian policy, however, is as vaguely defined today as ever before. Broadly speaking there are two opposing points of view. First, there are those who genuinely feel that the time has long since come when Canada's Indians should be merged directly into the main stream of Canadian society. Indian reservations are looked upon as outmoded legacies of the past, serving a purpose perhaps once important but long since spent. The only question remaining for the supporters of this view is the speed with which reservations should be abolished and Indians integrated. Many hope that this will happen soon.

The second view supports the maintenance of the reservations at least until the Indians voluntarily decide they no longer wish to have them. The supporters of this argument feel that commitments made to Indians that reservations would be theirs as long as they wished to have them should continue to be honoured today as much as they were a century ago. Their view is supported by the tenacity with which Indians have clung to their own cultural traditions, have endured grinding poverty and have resisted all efforts made by government and churches to convince them that assimilation was their only alternative.

Lack of Indian Influence in Government Policy

What is remarkable in discussions of Indian policy is the lack of influence exercised by Indian bands either in the formation of government policy or the policy of organizations whose goal is to assist Indians. No Indian has ever held a position of influence in the government's Indian administration, nor have Indians been given prominent positions in Indian welfare.

Too frequently governmental and non-governmental organizations have adopted a patronizing attitude toward the Indian bands, requesting their views from time to time, but seldom if ever adopting a policy merely because it is in line with the wishes of Indian people. It seems to be assumed that while Indians should express their views on Indian policy they do not themselves quite understand what is in their own interest.

Often, after paying tribute to the part Indians have played and continue to play in Canadian life, spokesmen of Indian policy express and support the government's policy of integration. In spite of this, Indian bands repeatedly oppose integration and heap ridicule upon those who attempt to implement it.

The dialogue between Indian bands and non-Indian Canadians is often obscured by misunderstanding caused by the inability of Indians and non-Indians to communicate to each other. For example, to oppose integration among non-Indian Canadians, is to oppose the concept of confederation itself. To many Indians, to favour integration is to favour cultural suicide. For many Indians education is looked upon as a not-so-subtle attempt by the government to coax the young away from their parents and from the cultural traditions which give meaning to their lives. The industrial and agricultural development of Canada is generally regarded by most Canadians as a necessary and desirable end in itself, but to many Indians, economic development of the reservation arouses fears that prosperity and economic and political independence will result only in an arbitrary annihilation of the reservation.

The fear and suspicion felt by many Indians toward government programmes and their reluctance to accept the advice offered by those who consider themselves their friends is a result of centuries of neglect and discrimination suffered at the hands of European settlers.

Fear of Integration

This fear and suspicion also stems from the Indian's knowledge of the stated aims of government policy. For example, it has never been a secret that government policy aimed at the abolition of the reservation although treaties are still in force that the Indians could have them as long as they wanted them. There are few reservations in Canada that are not a fraction of their original size—and land sales policies have seldom been implemented with the approval of the bands.

Although Indian treaties promised that education would be given to the bands when they wished to have it, the goal of education policy has not been the development of Indian groups in terms meaningful to them, but rather to merge them with Canadian society so that they could no longer be distinguished as in any way "Indian." The traditions of Indian bands have never been respected in the curriculum taught their children. Their language, although spoken in the home, has never been respected in this country's educational system as a legitimate language. Instead, their children are forced to learn both English and French, and to use text books which show the Indian as having always been in the way of settlement by Europeans.

No serious effort has ever been made in the administration of Indian reservations to give expression to the felt needs of elected band councils. Arbitrary policy decisions taken in Ottawa are merely applied without reference to the wishes of the bands. Their capital and revenue band funds are controlled by the Indian Affairs Branch through its resident superintendent, and the bands have no control over his appointment or the quality of his work.

In other words, Canadian Indian policy has always been conceived and carried out without reference to the people it is intended to affect. It is not remarkable that Indians have little respect either for the policy or for those who have uncritically sought to carry it out, but it is remarkable that they have put up with it as long as they have. No other area of public policy in Canada has been characterized by the same disregard of basic human rights in a liberally democratic society.

Lack of Analysis and Constructive Policy

It is noteworthy that the Indian Affairs Branch, Canadian Universities and foundations have consistently neglected to undertake or sponsor a systematic analysis of the way of life of Indian people. As a result, we

know very little about the social organization of Indian communities, the dynamics of band political systems, or the effects of governmental policy. Ignorance usually leads to prejudice.

Just as many southern American whites believe that Negroes are lazy, incapable of education and prone to alcoholism, so in Canada it is disturbing to hear senior government officials using the same outworn *clichés* with as little justification. A year ago one government official told a group of Manitoba educators that the reason Indians couldn't get jobs was not because of discrimination but was rather due to their "drinking, tardiness, slovenly dress, poor grooming and failure to take advantage of their educational opportunities."

Because the Indian administration has never been given anything to do other than administer the Indian Act there has never appeared to be any need to view separate Indian communities as deserving special attention. For this reason, the Indian Affairs Branch has never attempted to develop special programmes for special needs, but has rather sought to handle all reservations on the same basis. Government activities include little more than administering welfare handouts and Indian land titles, providing schools and maintaining law and order.

Educational Needs and Problems

I have found no single aspect of government policy more bitterly fought than the wholesale attempt to close reservation schools. In some instances, opposition from educators has reached the point of open conflict and is barely subdued by threats and intimidation. The reason is that many educators fear the effects of a too rapid and poorly planned integrated school programme. It is true, however, that some rural school boards welcome the additional enrollment and federal subsidies to bolster the sagging finances of a depleted rural population.

For the welfare of Indian children the greatest care should be taken to ensure both that the children are adequately prepared to mix freely and confidently with non-Indian children and, of greatest importance, that teachers in non-Indian schools are prepared to accept them as equals.

But economy is nothing new to Indian affairs. Canada spent more on the Avro Arrow than it has spent in 97 years on Indians. What is worse, this country is apparently prepared to spend ten times as much on each Eskimo as on each Indian. The results show it. The Eskimo has advanced further and faster since 1949 when Canada's northern policy was born than have Indians since 1867.

The Indian Affairs Branch annual report observes that "the constantly shrinking demands for unskilled labour and for the traditional skills and crafts of Indians in such fields as farming, forestry and fishing has had serious effects." True, but Parliament wasn't asked to vote a penny for re-training programmes for Indian adults. Indeed trade training and vocational courses are not to be found in most of the Branch's schools today.

It is not surprising that, of the more than 45,000 students in Indian schools, only 350 have made it to their graduating year, and, according to the most recent information available, only 46 Indians are attending Canadian Universities. This is a fraction of the number of students from the so-called underdeveloped nations of the world at the University of Toronto alone.

Toward a New Indian Policy

It is apparent that Canada could well improve its Indian programme. It is also abundantly clear that before any new long-range Indian policy

is established an assessment must be made of the views of the Indians and an attempt must be made to incorporate their views into any new policy. A fundamental feature of any social development programme is the necessity of reflecting the felt needs of the groups for whom the policy is intended. For centuries Canadians have been telling Indians what they should be doing and the Indians have refused to co-operate. It is now evident that if this attitude remains dominant in Indian policy in the future, Canada will have an Indian problem a century from now compounded only by the passage of still another century of discrimination.

A Unique Role for the Churches

In the formation of a new Indian policy the churches have an important part to play, if only because under the Indian Act the churches are as much involved in dealing with Indian needs as is the Government of Canada. Furthermore, just as there is a need to reassess a future role for Government, there is an equal need to reassess the role of the churches.

Under the Indian Act, Indian Residential schools are operated by the various religious denominations but are paid for by the Federal government. Furthermore, any teacher in an Indian day school on a reservation must adhere to the same religious denomination as the majority of the members of the band. The position of the Roman Catholic Church is equally respected, and the Indian Act provides that no Protestant child may be sent to a Roman Catholic institution without the consent of the parent, and vice versa.

While inter-denominational rivalry is an uncontestable fact of life on contemporary reservations, it is also true that such constructive welfare assistance and counselling as Indians receive is given by clergymen and teachers. It is also true that when other branches of the Canadian community appeared prepared to write the Indian off the churches remained adamant in their support of Indian rights. However, Canadian religious denominations have never viewed their responsibilities toward Canadian aborigines as equal to their responsibilities to those elsewhere in the world. They seem more concerned with African or Eastern cultures than with Canadian Indians and Eskimos.

Canadian churches could play an important part in the dissemination of knowledge about Indians to other Canadians, and in explaining to Indians the way of life of other Canadians. Surely we are past the point where we equate Christian behaviour with a well scrubbed face or uniformity of cultural expression. Surely if Christianity is to justify its claim to be universally valid for all cultures of the world we can spend the same time and effort in pondering the role of the church among Canadian Indians as among east Indians.

The churches are also in a unique position to remain sensitive to the needs of Indian people and they have an opportunity to express this feeling accorded no other groups. The uniqueness of their position carries with it a responsibility to press governments into adopting programmes they may not have considered were required. They also have a responsibility to enlist the support of all Canadians for a new and more liberally based Indian programme.

Churches could do much to assist Indians moving into urban communities. In northern centres churches could do more in reducing discrimination against Indians by their own members.

In large urban areas the churches could, through the extension of friendship centres, research into Indian needs, job training and job placement, do much to help overcome an Indian's feeling of uncertainty of the world into which he has been forced to enter.

A New Government Policy

Some signs are appearing that the newly-elected Pearson Government is prepared to take a new look at Indian policy. It has already announced the establishment of a national research programme to enquire into all aspects of Indian life in Canada. This programme, with an initial \$150,000 investment, is the first research programme of nation-wide scope ever undertaken by any federal government.

Indian affairs will occupy a major place on the spring federal-provincial conference of 1964. This discussion will concern future roles provincial administrations might assume in extending their existing programmes to Indian reservations.

The government has also announced what is probably the boldest venture in Indian affairs in Canadian history. On December 14, 1963, the House of Commons gave first reading of Bill C-130, called "An Act to Provide for the Disposition of Indian Claims". The Indian Claims Commission proposed in this Bill will be given the job of settling the grievances between Indians and the Canadian Government which have long marred our relations with the bands and have given Canada a poor image in the eyes of the world. The Commission will sit for a ten-year period and may rule on five classes of claims brought by the bands.

These claims concern, *first*, charges that land was taken without consent or compensation. A corner-stone of Canadian Policy, not always respected, has been the rights of Indians in the ownership of all unceded crown land, and that land could only be ceded to the Crown after compensation was paid to the Indians. Some parts of central Canada have never been ceded, and the Indians of British Columbia feel the entire province still belongs to them.

Second, Indians may claim that the compensation they did receive was "so inadequate as to be unconscionable." Many bands have complained for decades that the compensation they have received amounted to little more than a swindle.

Third, the bands may claim that band funds, administered by the Government, have been misappropriated or spent without band approval. For example, until recently many field officers of the Indian Affairs Branch were paid from band funds without the Indians having any voice in who was hired, what they were to do, or what they should be paid.

Fourth, the bands may charge that the government has failed to honour agreements made with them. Indians in Nova Scotia have claimed the existence of a "treaty of peace and friendship" and in Ontario some bands have claimed agreements made with early governors which have never been recognized as valid.

Finally, any band may charge that any officer of the Crown "failed to act fairly or honourably" and may claim a compensation for injury.

The effect of this Commission's rulings may be a complete revamping of Federal policy. If the Indians feel at the end of the next decade that they have had an opportunity to put their case before an impartial tribunal, and that they have been fairly heard, Canada could have an Indian policy with which the Indians are for the first time in substantial agreement.

The Commission hearings may have another effect. For the first time, Indians may take the view that a way has been opened to them to express themselves. The traditional fear and hatred—of Canadian Indian policy may be reduced. Extremist "Indian rights" groups may temporarily emerge, and many Canadians may be amazed at what they hear. Nevertheless,

progress in a liberal democracy takes place best when the public engages in a free and open dialogue with its minority groups. Confederation itself may be strengthened if Canadians adopt the view that they live in a multi-cultural nation and not merely a bi-cultural one.

One thing above all is certain, Canadian civil liberty and our maturity as a nation can only be fostered as Canada inaugurates a policy in the interest of this our weakest minority group, a policy which grants them the rights we all cherish—the right to live and the right to hope.

LAST CHANCE TO HEAD OFF A SHOWDOWN WITH THE CANADIAN INDIAN

(By PETER GZOWSKI, in "Maclean's Magazine," July 6, 1963)

The Biggest Cliché in the biggest story of the 1960s, the showdown between the white and non-white peoples of the world, is that all racial problems can be solved by education. South Africa will give its natives the vote when the natives are ready to vote. The universities of the American South will be thrown open to Negroes the moment the Negroes are ready to enter, etc., etc. Unfortunately, for the comfort of the white man, this cliché is no longer an adequate answer to the complaints of the non-whites whose new, young, determined leaders have quickly grasped its essential flaw: matters such as education are not altogether questions of cause and effect. The Negroes of the American South, to take the most bitter salient example, now feel that promises of an eventual improvement in their lot have been nothing more than excuses for holding them down. They are fed up with eventuality; they want equality and they want it now.

Still, like most clichés, the one about education in the racial conflict reflects a glimmer of truth, and nowhere is that truth more evident than in Canada. Canada's own race problem—the conditions we have imposed on our native population—is different from most race problems elsewhere only in that we are somewhere between twenty and fifty years behind the times. In most parts of this country, the Indian population is practically invisible to the white. Even where large reserves touch large cities there has been scarcely any intermingling. By tucking our Indians away on the reserves where they can't see what's happening to other "inferior" people, and by sapping their incentive with a patronizing system of token welfare and relief, we have so far put off our showdown. But we can't put it off much longer.

A few, perhaps a few hundred, Canadian Indians have left the reserves and the slums we allow them on the fringes of our cities and, working on our terms in our world, have succeeded marvelously. But they remain exceptions and their names—like William Wuttunee, a former civil servant now flourishing as a lawyer in Calgary; Dr. G. C. Monture, a mining geologist now serving with a U.N. technical mission to Israel; Rev. Dr. Peter Kelly, former president of the B.C. Conference of the United Church; Dr. Leon GrosLouis, the only doctor in Courcelles, Que.—are notable mainly because they are so rare. These men have only proved once more what ought to have been obvious all along, but has been treated in Canada as if it were, at the least, open to debate: that Indians are inherently capable of anything it takes to rise in our kind of world. Such proof, which well-meaning Canadians often point to so proudly, only underlines the injustice endured by the Indians around North Battleford, Sask.

And now, of course, we face more and worse North Battlefords. As remote areas are opened up, more Indians are learning about the comforts of the white man's way. Further, the Indian population, which has been increasing since it began to get minimal medical treatment for the white man's diseases about sixty years ago, is now near the point where the reserves won't be able to hold everyone who wants to live there.

Ironically, the solution of our problem may lie in our very failure to cope with it earlier. Because we have kept the Indian so remote, we have not allowed the insurmountable prejudices of places like the American South to arise. You just don't get bitter discrimination where there is no clash between large groups or different races. No government body—and no single politician—speaks for holding the Indian down. (Although it should be noted that we have succeeded in maintaining a clearly discriminatory immigration policy against Negroes without ever having a government—or a politician—admit to being against them). Such Indians as have tried to live in the white man's world on the white man's terms have done so without having to fight at least overt prejudice. And now, if we can choke off discrimination in the places where the two races are just beginning to meet, we should be able to put off our showdown forever.

Here the old, easy cliché takes on a new and difficult meaning. We need education all right, but we'll have to teach ourselves a few things about prejudice and discrimination first. We'll also have to teach the Indians to want our kind of education. We'll have to do what amounts to coaxing him into our world bit by bit, for unlike the American Negro and the black African, the Canadian Indian really does have something to preserve that total integration would take away: the bare but guaranteed subsistence of the reserves. We'll have to agree to let him have, for a while at least, a little more-than-equal opportunity: an equal chance at our way of life without the loss of his special privileges and lands.

All these changes, in our way of thinking and in the Indians', will take a lot of time and effort to bring about. When they are made, there will remain the enormous and enormously expensive task of providing facilities and time and programmes to bring the Indian into the twentieth century. We suggest that whatever time and whatever expense it takes will be justified. If Canada can afford to spend \$70 million on foreign aid, and to admit that part of it is simply an attempt to buy good will, we can afford to spend a small fraction more to prevent giving to the West and to ourselves another list of Birmingham and Little Rocks.

Other Areas of Discrimination

RACIAL DISCRIMINATION AGAINST ORIENTALS IN B.C.

(From a Report by the Engineering Undergraduate Society, University of British Columbia)

The Engineering Undergraduate Society of the University of British Columbia has been concerned for several years about the apparent discrimination by the majority of Canadian employers against graduating engineers of Asiatic origin. The majority of those being graduated are Canadian citizens, born in Canada, and educated in Canadian schools.

The report presents a detailed study of the problem as it pertains to those members of the 1962 graduating class seeking permanent employment in Canadian industry.

Only one Canadian citizen of Asiatic origin has been offered a permanent job, whereas the average graduating engineer has had one or more offers. Of the 243 job offers to graduating engineering students at U.B.C. only 4 have been made to the 16.5% of the Engineering graduates who are of Asiatic origin.

The figures also indicate that no discrimination exists for students of European origin even though some may have language difficulties.

COMPARISON I

	<i>Caucasian (white) grads of European origin</i>	<i>Caucasian grads of Canadian origin</i>	<i>Grads of Asian racial origin</i>
Number of graduates	8	77	17
Total interviews	49	495	169
Total rejections	18	189	122
Total number of "no replies" ..	11	87	42
Number of offers	20	219	4 permanent 1 summer
Average mark	70%	67.4%	68.5%
Ratio of offers to interviews	40.8%	44.3%	2.4%

COMPARISON II

Graduates born in Canada with Canadian citizenship

	<i>Caucasian</i>	<i>Asiatic</i>
Number of graduates	77	10
Total interviews	495	106
Total number of "no replies"	87	31
Number of offers	219	1 permanent 1 summer
Average mark	67.4%	66.7%
Ratio of offers to interviews	44.3%	0.943%
Total number of Caucasian students	85	
Total number of offers to Caucasian students	239	
Number of offers per Caucasian student	2.81	
Total number of Asiatic students	17	
Total number of offers to Asiatic students	4	
Number of offers per Asiatic student	0.237	

FREEDOM

The writer of this poem, James Russell Lowell, lived during the war of the South and the North. An ardent anti-slavery advocate, it was said during the Civil War that his poetry was worth an army corps to the Union.

Men! whose boast it is that ye
Come of fathers brave and free,
If there breathes on earth a slave
Are ye truly free and brave?
If ye do not feel the chain
When it works a brother's pain,
Are ye not base slaves indeed,
Slaves unworthy to be freed?

Is true freedom but to break
Fetters for our own dear sake,
And, with leathern hearts forget
That we owe mankind a debt?
No! True freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free!

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think:
They are slaves who dare not be
In the right with two or three.

DISCRIMINATION IN OFF CAMPUS HOUSING

(From Social Planning Council, Toronto)

Only four out of twenty-two leading Canadian Universities have a positive non-discrimination policy in off Campus housing; they are the University of Toronto, the University of British Columbia, the University of Windsor and McMaster. The other universities condoned off Campus housing discrimination making careful not to offend persons offering off-Campus housing by sending coloured or foreign students to those landlords who indicated restrictive rental policies. The various excuses ranged from mentioning desire to avoid embarrassment to the coloured student who is denied accommodation, to saying that the university was in a delicate position in the community and could not afford to go against popular (that is restrictive or discriminatory) off Campus Housing policy. Another excuse was that off Campus housing was limited and the withdrawal of "restrictive accommodations would hurt non-coloured students who needed such housing". In three of the universities which changed their practices (Toronto, British Columbia and McMaster) student protest and publicity helped to correct housing policy.

DISCRIMINATION IN APARTMENT BUILDINGS

(From a statement by DR. DANIEL G. HILL, Director Ontario Human Rights Commission)

Apartment house discrimination in Ontario, although serious, does not take on the caste-like, oppressive features which have been associated with the ethnic ghettos in the large northern centres of the United States. But we have little cause for self-righteousness, since our population is far more homogeneous and lacks both the high proportion of Negroes and the historic pattern of housing segregation which has seriously afflicted U.S. urban centres. Furthermore, although the problem lacks numerical significance when compared with the United States, the orbit of discrimination in Ontario extends beyond Canadian Negroes and includes European immigrants, Jews, and Asians. The Commission has already been involved in a number of such cases.

In September 1961 a European doctor was refused accommodations in a high-priced Windsor apartment, being told by the building superintendent that, "We don't want foreign nationalities in here." Earlier in

August 1960 a young Jewish couple were turned away by the management of a Toronto apartment with a statement that, "It might cause friction among the tenants." Only a few cases of discrimination have been reported by Orientals. However, in the summer of 1962, at a conference of the Chinese Canadian Association, the participants reported that Chinese encounter serious problems when they seek to rent apartments.

Recent Cases

The apartment cases handled by the Commission—approximately twelve since the inauguration of the Ontario Human Rights Code last year—have all been satisfactorily conciliated. It has been our experience that when, during the process of conciliating a problem, the owners or superintendents are actually confronted with irrefutable evidence that they have contravened the Code, an offer of an apartment is generally forthcoming. In fact, in every case where the Commission has substantiated discriminatory practices, it has asked the owner of the apartment to act in good faith and offer the complainant accommodations.

The response to our conciliation efforts has been excellent with only one apartment owner refusing the settlement-oriented approach of the Commission. In this instance, the owner maintained that he would not jeopardize his million-dollar investment by accommodating an Indonesian student who had complained to the Commission about discriminatory treatment. Faced with upholding the legislation and protecting the rights of the student, the Commission immediately called for a public inquiry to investigate the rental practices of the apartment owner. The hearing was called off at the last moment when the apartment owner not only promised to publicly apologize to the Indonesian student and accommodate him, but, as well, agree to post a copy of the Ontario Human Rights Code in all of his buildings, instruct his building superintendents not to discriminate on the basis of race, nationality or colour; and write the Commission that henceforth he would comply with the Ontario Human Rights Code.

Will You Lose Your Tenants?

Perhaps, the single most frequent justification which the Commission hears when confronting an apartment house owner in a case of discrimination is that, "The other tenants will object and my business will be ruined." Fortunately, the experience of the Ontario Human Rights Commission does not substantiate this fear. Indeed, there frequently appears to be a lag between the thinking of the landlord about his tenants' so-called desires and the actual feelings of the tenants themselves regarding having members of minority groups as fellow tenants. During the past few years, the Toronto Labour Committee for Human Rights has conducted an interesting experiment to find out whether this belief could actually be substantiated. In a Toronto *Star* article of August 19, 1962, Mr. A. Alan Borovoy, Executive Secretary of the T.L.C.H.R., reported that the fears of landlords regarding an exodus by tenants in the building, if the building became integrated, was baseless: "With all the experience of the Human Rights Committee in this field, we know of not a single case where a landlord has faced a mass exodus of white tenants because he rented to coloured persons."

It is interesting to note that Mr. Borovoy had success with his petition not only in Toronto but also in St. Catharines, Hamilton, Newmarket and Windsor.

Will Property Values Decline?

Another argument frequently voiced is that property values will decline, and that "higher class people" will be driven out when Negroes, Jews or Orientals are accepted in upper or middle-class neighbourhoods. To test out this assumption in Toronto the writer plotted on a map the residences of 700 Negro families and found them widely dispersed and living in all thirteen municipalities including Forest Hill, Scarborough and North York where many had moved during the early and mid-1950's without incident or notice. Not only were they accepted as residents in the suburban areas, but in many cases they were active members of home and school organizations, service clubs and the neighbourhood churches. In one case, a Negro advertising executive encountered difficulty in buying a lot in an exclusive Etobicoke district. It was ironic, as he pointed out, that his brother, as well as several other Negroes, owned property in a number of high-priced Etobicoke districts and had lived there without incident for quite a few years.

It would appear, then, that the social climate for resolving cases of apartment house discrimination in Ontario is definitely healthy.

The Commission also invites any opportunity to assist the Apartment Owners' Association in the sponsorship of educational meetings and conferences for its members. Most people are law-abiding and, if made aware of human rights legislation would willingly comply.

Anti Discrimination, Legislation and Programmes

A SUMMARY OF PROTECTION AGAINST EMPLOYMENT DISCRIMINATION IN CANADA

REV. J. R. HORD

United Nations

The struggle for human rights is as old as mankind itself. In the long development of democracy, beginning with the Magna Carta of 1215, through the Bill of Rights of 1679, the American Declaration of Independence, France's Declaration of the Rights of Man, . . . those rights have come to gain protection through the law and practice of individual states . . .

One of the purposes of the United Nations proclaimed under Article I of the Charter is to achieve international co-operation in promoting and encouraging respect for human rights and for fundamental freedoms for all, without distinction as to race, sex, language or religion.

The Declaration of Human Rights

The first major work of the Commission on Human Rights was the drafting of a Universal Declaration of Human Rights which was adopted by the General Assembly in 1948, and was proclaimed as "a common standard of achievement for all peoples and nations."

Federal Legislation Against Discrimination

(a) *Canada Fair Employment Practices Act*

The Canada Fair Employment Practices Act passed in 1953 applies to employers and unions in businesses and industries within the legislative jurisdiction of the Parliament of Canada such as railways, airlines, banks, broadcasting and telegraphs. The F.E.P. states that no employer shall

refuse to employ, or continue to employ, or otherwise discriminate against any person in regard to employment or any term or condition of employment, because of his race, national origin, colour or religion. Further, an employer is not to use any employment agency which practices discrimination against persons seeking employment. The Act also forbids discriminatory actions by trade unions.

(b) *Fair Wages Policy of the Government of Canada—*

passed in 1954, includes a clause prohibiting the employer of any company or industry granted contracts with the federal government, from discriminating in his employment practices because of race, national origin, colour or religion.

(c) *The Unemployment Insurance Act—*

passed in 1955, states that it is the duty of the National Employment Service to ensure, when it refers a worker to a job, that there is no discrimination because of race, national origin, colour, religion or political affiliation. We note that political affiliation has been added to the usual four bases of discrimination.

(d) *Female Employees Equal Pay Act—*

passed in 1956 asserts the principle of equal pay for equal work and seeks to prevent discrimination in rates of pay solely on the basis of sex.

(e) *The Canadian Bill of Rights—*

passed in 1960 undertook to repeal any federal law, and to modify any administrative practice, which is found to infringe any of the rights or freedoms recognized in the Bill, including the right to employment, without regard to race, national origin, colour, religion or sex.

The Bill of Rights also provides that the Minister of Justice shall examine every bill presented to Parliament and every proposed regulation submitted to the Privy Council to make sure that it is consistent with the purpose of the Bill of Rights.

(f) *Technical and Vocational Training Assistance Act—*

passed in 1960-61. By agreement with the province the Federal Government provides financial assistance for the construction and operation of provincial technical and vocational training schools, under the Technical and Vocational Training Assistance Act. These Agreements contain a clause that specifies that the facilities of all these schools will be available to all students without regard for their racial origins, religious views or political affiliation.

(g) *Vocational Rehabilitation of Disabled Persons Act—*

passed in 1960-61 provides for national co-ordination by the Federal Government of a rehabilitation scheme carried out by each of the provinces and includes an anti-discrimination clause.

(h) *Civil Service Act—*

passed in 1960-61 includes an anti-discrimination clause.

Provincial Legislation Against Discrimination

Alberta

—The Alberta Labour Act, passed in 1955

British Columbia

—Equal Pay Act, passed in 1960

Labour Relations Act, passed in 1960

Public Accommodation Practices Act, passed in 1961.

- Manitoba* —The Equal Pay Act passed in 1956.
The Fair Employment Practices Act, passed in 1954
Fair Accommodation Practices Act, passed in 1960
- New Brunswick* —Female Employees Fair Remuneration Act, passed in 1960-61
Fair Employment Practices Act, passed in 1954
Fair Accommodation Practices Act, passed in 1959
- Nova Scotia* —Human Rights Act, 1963, which codifies all previous enactments on discrimination viz., the Fair Employment Practices Act, the Equal Pay Act, and the Fair Accommodation Act.
- Ontario* —The Ontario Human Rights Code, 1961-62, which codifies all previous Ontario enactments on discrimination viz., the Fair Employment Practices Act, the Female Employee's Fair Remuneration Act, the Fair Accommodation Act, and the Ontario Human Rights Commission Act
- Prince Edward Island*—The Equal Pay Act, 1959
- Saskatchewan* —The Equal Pay Act, 1953
The Fair Employment Practices Act, 1956
The Saskatchewan Bill of Rights, 1953
Fair Accommodation Practices Act, 1956
- Quebec* —The Hotels Act, 1963
There is no anti-discrimination legislation in Newfoundland.
- In Canada*

THE ONTARIO HUMAN RIGHTS CODE

It is public policy in Ontario that every person is free and equal in dignity and rights.

The laws of our province, therefore, prohibit discrimination in public accommodation and services, employment and multiple housing, on grounds of race, creed, colour, ancestry, nationality, or place of origin.

This establishment bases its accommodation practices on the spirit and letter of the Ontario Human Rights Code.

We call upon our own citizens and those whom we welcome to our province as guests from other lands, to give the management their whole-hearted co-operation in the carrying out of that policy.—
The Ontario Human Rights Commission, 8 York Street, Toronto, Ontario.

In Canada

THE ONTARIO HUMAN RIGHTS COMMISSION

"It is public policy in Ontario that every person is free and equal in dignity and rights without regard to race, creed, colour, nationality, ancestry or place of origin." This is a quotation from The Ontario Human Rights Code which came into being on June 15th, 1962. Dr. Daniel G. Hill, a thirty-nine year old Missouri born Negro, Doctor of

Sociology, who is Director of the Commission lists cases of discrimination in Toronto:

"A Negro woman was refused an apartment on Lake Shore Blvd. in August 1962. Referred to Commission by A. Allan Borovoy of the Labour Committee on Human Rights. Woman got the apartment when Dr. Hill called the superintendent.

"Two university of Toronto Negro students were refused a College Street apartment last October. Commissioner got the apartment for them through the owner who denied discrimination, but admitted anxiety about what others would think.

"Negro woman was denied the right to have her hair done in a Danforth Avenue Beauty Shop on the grounds that 'we don't do coloured people's hair'. Dr. Hill asked that she be invited back and she was.

"Violation of the Human Rights Code by all three Toronto newspapers in carrying classified advertising that specifies photographs with job application. Willing compliance after notification by the Commission in fifteen to twenty such instances."

In the past fifteen months (October, 1963) there have been more than one hundred cases of alleged discrimination in Ontario accepted by the Commission and at least another hundred that the Commission could not handle because the Code was not applicable. About 60 per cent of the complaints involved Negroes and 90 per cent of those dealt with apartment rentals.

In Canada

"OPERATION BEAVER"

*An Adventure in Christian Community Building and Understanding
Announced for July 30 to August 27, 1964*

- Sponsored by the Committee on Young People's Work of the Canadian Council of Churches.
- Approved by Bishop Hives of Keewatin (Anglican Church of Canada)
- Supported and assisted by the Split Lake Band Chief and Council, the Manitoba Regional Office of the Indian Affairs Branch and the Community Development Services of the Department of Welfare of Manitoba.

Place: Split Lake, Manitoba.

Dates: July 30 to August 27, 1964.

Purpose of the camp: The camp is essentially an attempt to introduce in northern Manitoba, an area of rapid and basic social change, a living expression of the Christian Church's message of reconciliation to all the many branches of the human family. The 1964 camp is a pilot project; if it succeeds well, the idea could conceivably be introduced into scores of other similar communities in succeeding summers.

Some specific long-term aims:

(1) To assist Canadians, both Indian and non-Indian, to come to know and understand one another on the basis of true charity and fraternity in the work camp situation, so that the foundations of lifelong personal bridges of respect and affection may be effectively laid. This is crucially important in the light of the population explosion on Reserves; young people are flocking to cities and towns. The Churches must prepare their welcome; otherwise they may not get one!

(2) To involve overseas students in such projects so that they might get a truer and wider picture of Canada's present problems as well as her people and also to help present to Indian Canadians a picture of the

(Continued on page 107)

. CHAIRMAN'S REMARKS

Rev. George W. Birtch

. REPORTS OF THE SECRETARIES

Rev. J. R. Hord

Rev. Robert S. Christie

Rev. G. B. Mather

Rev. Stewart Crysdale

. A PROJECT OF EVANGELISM

Rev. Gordon C. Hunter

. RESOLUTIONS

Race Prejudice

The Proposed Canada Pension Act

. REPORTS OF THE SESSIONAL
COMMITTEES

Evangelism

Moral Issues

Human Relations and Economic Affairs

Administration

The Chairman's Remarks

Annual Board Dinner

BOARD OF EVANGELISM AND SOCIAL SERVICE

February 18, 1964

This year, happily, there was just one address at our Annual Board Dinner. The Chairman, who in times past has been caught in the unenviable position of giving the second address following the main speaker of the evening, has manoeuvred himself into a more favourable spot on the Agenda. I come first! This, instead of being a temptation to long-windedness, gives me opportunity to do what chairmen are supposed to do—make “remarks”.

Lest there be some among you who do not keep the United Church *Manual* on your bedside table, let me remind you of what that document says about the function of this Board. It is to “give leadership to the Church, in co-operation with the ministers and Courts of the Church, in the promotion of evangelism, the development of the spiritual life and work of the Church, and the application of the principles of the Gospel of Jesus to the whole of life.” It is also “to have the care of all Redemptive and Child Welfare Institutions and Homes for the Aged.”

This juxtaposition of functions has seemed to many of us to be a mark of the wisdom of our founding fathers. When the proclamation of the Gospel is separated from its application, we are marching out of step with Him who came preaching the Gospel of the *Kingdom* of God. And when the application is separated from its source and root in the eternal truth and love, it becomes a shadow and a vapour.

God who confronts us in the Bible is God who makes Himself known in the events of history. He is not One who limits His revelation to the Church or through the Book, but the God who meets men in the surging, sweeping events and changes of our human existence. The Church, therefore, does not simply sit back and apply the principles of the Gospel of Jesus to the whole of life. The whole of life confronts and challenges the Church to seek and find in it the active, moving power and challenge of the Living God. In such a situation do we find ourselves today.

“The whole of life” is a vast commentary on two opposite themes—the unity and disunity of mankind. In the Providence of God the oneness of the human race has become a fact, in respect to geography, to communication, and to interdependence. This very unity has exposed in sharper outline our disunity. The picture of a police dog attacking a Negro in Birmingham, Alabama, can never again be a matter of local interest only. On the day after it happened that picture appeared on the front page of every major newspaper in Africa. The great light of unity makes darker the darkness of disunity.

This is not historic accident. This is God. God who “has a plan for the fullness of time to unite all things in Him, things in heaven and things on earth,” has sounded the trumpet. Whatever the Church has to say to the world about the application of the principles of the Gospel of Jesus to the whole of life, God, through “the whole of life” is saying something to the Church. He speaks through the signs of the times. And judgment begins at the house of God.

That is why the theme of our Annual Report and of our Annual Meeting this year is “Breaking the Barriers”. That is why we have as our special speaker the Rev. Dr. Eugene Carson Blake, a barrier-breaker *par excellence*.

We must listen to hear what the Spirit is saying to the Churches.

REV. GEORGE W. BIRTCH, D.D.

Reports of the Secretaries

REPORT BY REV. J. R. HORD

Secretary of the Board, Toronto, Ont.

I have been called to a very important post within our communion, following a great Churchman and Canadian the Right Rev. James R. Mutchmor. The growth of the Board during the past 26 years is indicated by the size of the Annual Report which expanded from 85 pages in 1938 to 317 pages in 1963! The transition from the pastorate to a secretarial post has been made easier by Dr. Mutchmor's assistance, the support of our able Chairman Dr. George W. Birtch, an outstanding and sympathetic Board and dedicated Conference and Presbytery Conveners.

The Secretaries of the Board of Evangelism and Social Service are at the forefront of public witness both in Church and State. I trust that we shall be courageous in the application of the eternal gospel to current social and political issues, that the Church will support us when we are right, and be patient when we make mistakes.

Evangelism and Social Service

The founders of our Church at the time of union were wise in establishing the Board of Evangelism and Social Service. Dr. Carl Michalson of Drew University said at our Conference on Evangelism at Whitby, "The United Church is absolutely right in combining evangelism with social witness. The two must always be united." Evangelism that is separated from people's economic and political needs is anaemic and irrelevant. Social Service that is separated from the compassion of Christ is shallow and perfunctory. Evangelism is seeking the salvation of the whole man within his social context.

Some Needs of the Modern Church

According to Canon Max Warren, God works in the world through secularists and even atheists. But God still calls men to work in His Church in a special way. Christians, both ministerial and lay, are called to share in Christ's ministry in the world.

Following is a list of some urgent needs of the modern Church:

1. *Able and courageous ministers* who are alert communicators and faithful pastors.

2. *Biblically literate Church members*: Most Christians cannot spread their faith because they don't know what it means. Attendance at study courses should be expected of all Church members.

3. *Integrated congregations* made up of members from all groups and strata within the community, especially the hurt and needy. A Church that is not ministering to its immediate vicinity is a dying Church.

4. *A socially sensitive congregation* which brings a strong Christian witness to bear upon the social and moral problems of its community. Every congregation should determine the most pressing needs among the people surrounding the Church premises, and set itself the task of meeting those needs. Co-operation among Churches is essential for community betterment.

5. *Authentic worship* which is aware of men's fears, doubts and frustrations and is directed to answer those needs. The liturgy should be conducted in contemporary rather than archaic language.

The Second Century of Canadian Nationhood

In the Spring of 1963 the Executive of our Board appointed a Centennial Evangelism Committee, under the chairmanship of the Rev. Gordon C. Hunter of Toronto, to guide us in fulfilling the request of General Council "to carry out a project of evangelism directed to the effectiveness of the Christian Church in the second century of Canadian Nationhood." (See *Record of Proceedings*, London 1962, page 253.) This Committee has prepared a statement "Evangelism For Today" which seeks to reinterpret evangelism in the light of the needs of modern man. Two insights in this document are: *First*, if modern evangelism is to be effective it must be based on the *identification* of the evangelist with the listener, on the concern of the Christian for those whom he would influence. *Second*, that the modern evangelist must take seriously the task of "going out" to the world, of bridging the gap between the pew and the pavement.

Our Evangelism Committee has also suggested an outline for a project of evangelism looking toward the second century of Canadian nationhood. Our conviction is that all Christians, both clerical and lay, must accept their Christian responsibility in the world. Every Christian is an evangelist. It is proposed that in the Summer of 1965 we inaugurate, on a Conference level, a study of "The Ministry of The People of God", which would continue through Presbytery, Official Board and congregational levels. The aim of this study would be to direct the concern of the Church and its members outward toward our service in the world.

The False Gods of Our Society

When men do not put God first, they give their allegiance to false gods. I mention three idols of modern Western culture:

(a) *Venus*—Men, women and youth are yielding themselves more and more to erotic love, sensual passion and sexual pleasures. The Christian answer to *Eros* is *Agape*—Christian love which thinks first of others rather than one's selfish enjoyment.

(b) *Science*—Modern man has given himself almost unquestioningly to science which has transformed his standard of living, waged war against the enemy and released infinite energy by unlocking the atom. Instead of exalting the high priests of science who perform their mysterious and occult practices in the secrecy of the laboratory should we not restore philosophy and theology to their rightful place in society?

(c) *Demos*—the belief in democracy that the will of the majority is supreme. Do we want to know the right course of action? Hold another plebiscite. Instead of the rule of the mob we should seek the will of God as the norm for our individual and political actions.

The United Church, An Arm of the Status Quo?

It is very easy for the organized Church to become unprogressive in politics, "safe" in social pronouncements, indifferent to the needs of the marginal person in society, the poor, the prisoner, the alcoholic, the addict,

the frustrated and depressed. The Canadian Indian is an example of "the forgotten citizen", isolated in reservations, unaccepted by society. Thousands of families are squeezed by the high cost of living, exploited by slum landlords, neglected by the Church. The responsibility of the Board of Evangelism and Social Service is to call the Church to be a revolutionary force for spiritual transformation and social uplift. The Christian Church, as the body of Christ, is to fulfil her Lord's mission in society,

to bring Good News to the poor,
to announce release to the captives,
the recovering of sight to the blind,
to set at liberty those who have been bruised,
to proclaim that the year which everyone is
waiting for, has come.

The Year That Two Johns Died

1963 saws the death of two Johns, one old and the other young: Pope John XXIII whose life ebbed away, and President John F. Kennedy who was cruelly shot to death in Dallas, Texas. Both gave their lives for peace. Pope John sought to restore unity within a divided Church. After a showdown with Russia over Cuba, President Kennedy entered into an extended correspondence with Khrushchev that led to the test ban treaty. Both old and young can contribute to peace. Let us all labour as they did for peace in the world.

Homes and Institutions

Our new brochure, "Homes and Institutions", is designed to inform our people of the outstanding service our Church is able to render in all provinces through three Homes for Unwed Mothers, two correctional Homes for Young Women, three Lodges for Alcoholics, the Earls court Children's Home and our investment in Boys' Village, Toronto, rehabilitation work among young men in Winnipeg, and twenty-two Homes for Senior Citizens. In 1963 we participated in opening Parkwood Manor, Waterloo, Ontario, Mutchmor Lodge, Regina, the Infirmary to the Griffith-McConnell Home, Cote St. Luc, Montreal, and several additions to existing Homes. It was necessary to discontinue our work at the Cedarvale School for Girls, Georgetown, Ontario.

Briefs Presented on Behalf of Our Board.

During the past few months we have presented Briefs on "The Need For Legal Aid" to The Joint Committee on Legal Aid, on "National Lotteries in Canada" to The Ontario Committee on Taxation, and on "Medical Services" to The Medical Services Insurance Enquiry of the Province of Ontario.

On pages 117-122 we include the body of our Church's Brief on "National Lotteries in Canada". There is a concerted drive for legalized lotteries in this country. The Christian Church must lead the opposition against gambling in every form.

On pages 182-183 we include a section of our Brief on Medical Services, "Some Basic Assumptions and Recommendations" and "The Resolutions of General Council Concerning National Health Insurance". One of the most urgent social needs in Canada is for an integrated and contributory National Health Plan. If it is to be *national* there should be a uniformity of coverage among the various Provincial plans. If it is to be *contributory* so that the average family can have the sense of pride and self-respect which

comes with paying a share of their medical costs, the basic charge for an individual and family must be reasonable, with the remaining costs paid out of taxes. If it is to be *comprehensive*, the plan should cover the various medical, surgical and pharmaceutical costs. If it is to be *voluntary*, it needs the support of the doctors as well as the government and public. If it is to be *universal* it should cover all citizens. (This is a weakness in the Alberta Plan where, as of March 1st, 1964, some 300,000 persons are still not covered by the voluntary or government plans.)

Personal Stewardship and Tribute

During 1963 I became Secretary of the Committee on Christian Faith and will be assuming the position of Secretary of the Committee on the Church and International Affairs in 1964. I have been appointed to the Church's Commission on the Church and the Urban Frontier. Field trips have taken me to the Maritimes, Quebec City, Montreal, and many centres in Ontario. I look forward to a Western trip next Spring. Since our Toronto office has been short-handed a heavy load of administration and inter-Board responsibility has fallen on our shoulders.

I am grateful for the support which I have received in the Church wherever I have gone. Our Western Secretaries, Rev. Robert Christie and Rev. Bert Mather, are great servants of the Church and have given me loyal and unstinting support.

We welcome to our Toronto office Rev. Stewart Crysdale who is specially trained in the field of sociology. Our Board is most fortunate in having the services of Miss Mary O'Keefe, who has such a grasp of all aspects of administration in the work of our Board. I wish to say how invaluable she has been to me in the year of transition. Our thanks are extended to other members of our office staff, Mrs. Barbara Kinnaird and Miss Lorraine Brown.

We request the prayers of the Church for God's guidance and blessing upon all the work and projects of our Board.

REPORT BY REV. ROBERT S. CHRISTIE

Associate Secretary, Vancouver, B.C.

A New Year's Reflection

To reflect on Christ's Church in the world and the multiplication of the Christian churches is not a bad thing, especially as one year ends and another begins. It can serve to stimulate the mind and stir the heart. It can fill one with an indefinable sense of the joy of belonging while, at the same time, confronting one with the realization of frustration and despair with regard to our Christian accomplishments for mankind as a whole. In the end every professing Christian is faced with the necessity of building in new and living content to the inner sense of well-being that he has found or inherited as a worshipper within the fellowship of Christ's Church—that is, if the "joy" is to abide! So, too, must he constantly search for practical as well as spiritual remedies for the inevitable frustrations and despairs which beset him as he, in company with his brethren, attempts to walk the Christian Way!

"—that they may be one, as we are" (John 17: 11)

This was the fervent prayer of our Lord! In that regard the year 1963 surely brought us cause for rejoicing for, from an ecumenical standpoint, it was a good one! Even the most remote and tiny Christian congregations must have felt themselves being drawn closer together in fellow-

ship, faith and understanding by God's grace, and the instrumentality of such assemblies as the Vatican Council, the World Congress of the Anglican Church, and the expanded membership and interest in the World Council of Churches, to say nothing of the ongoing movements towards the union of churches on this continent, and beyond. All of these have helped to bridge some of the chasms between the churches, the manifestations of which have been quite evident at the local church or parish level. At least the climate in which conversations have been carried on in the past seems to have improved. Exchanges of pulpits are more frequent and clergy find more common ground on which to meet and fraternize. The near future, I'd say, is bright with the promise of better things for that Church which is the body of the Lord Jesus Christ, provided we who profess faith in Him are of a mind and spirit to further the unity which He seeks!

The Church's Place and Purpose in the Community

"So worship I the God of my fathers, believing—" (Acts 24: 14)

To provide a quiet place, opportunity and time for the public worship of God is certainly the Christian Church's first responsibility. The success of this function is predicated upon the sincerity and warmth of the fellowship within and the quality and outreach of Christian love. The community must sense the concern of the local Church for all its citizens, whether within or apart from the worshipping fellowship. When ordinary men and women discover the Christian Church's desire for their welfare and spiritual well-being they will know something of God's primary and eternal desire, and thus be drawn to the place of fulfillment and renewal; and neither be rejected nor disappointed.

"—and He preached the word unto them." (Mark 22: 2)

The church's place and purpose, is also to preach. Good preachers always have had and will have an attentive, listening audience. God still speaks to men through the lips and lives of His fallible and imperfect servants—and His people are more ready to hear than some preachers to fruitfully proclaim and expound the eternal message to modern man. To pattern one's preaching after that of one's Lord is not easy—for Jesus made the profound to appear simple, and the simple profound. Yet this is still the secret of great preaching, known to the best of our preachers today. Equally important is the fact that the real message gets through to the man in the pew when the man in the pulpit refuses to stand in God's way, but rather reflects and reveals the Eternal Spirit and Presence. That's where greatness is allied to humility and the first willingly becomes the last and the least! Looked at in this light the church is not without its great preachers, but their names are not Legion. By the mercy and wisdom of God some who are great carry on in small and difficult places.

"And thou shalt teach them diligently" (Deut. 6: 7)

Teaching has always been a primary task of the Christian Church, the practice having been carried over from the Jewish Synagogue. The people need to be taught the word of God that they may know and understand and, in so doing, find guidance and strength for the living of a godly life. Sound and wise teaching can help to reveal the true nature and character of God the Father and of His Son, Jesus Christ, aiding ordinary men and women, boys and girls to love and serve Him. Encouraging steps have been taken to improve and expand our church's teaching ministry, and not too soon, for the need is simply tremendous! Taken on the average, the knowledge of our people with regard to the scriptures and

the doctrines of the Christian faith and Protestant religion is limited indeed! Surely this is a judgment on the quality and extent of the teaching we have been carrying on during past years, particularly within our church or Sunday Schools. I trust that we have learned that teaching is not incidental but fundamental to the health and well-being of the church and people of God.

"And I will give you pastors—" (Jer. 3: 15)

To be a preacher, teacher and pastor at one and the same time is not easy—especially when the local minister is called upon to be an organizer and administrator, among other things, as well! Yet who would minimize the place and importance of the pastoral ministry in the life and work of the Christian Church today? As urban, industrialized society becomes more and more complex man's personal and social problems are compounded—often to a point beyond his endurance! Mental or physical strain or breakdown are too often the result, along with all kinds of moral and sexual deviations. A highly materialistic and hedonistic culture which boasts of a "new morality" is challenging the Christian Church's ancient and tested beliefs, traditions and restraints. Many are its devotees, and ultimately, its inevitable victims. On all sides the cry for help goes up—but to whom? The most needy are usually those without church or ministerial connections—the legions of the drifting or the lost! Were it possible the time of the town or city minister could be fully taken up in exercising a healing and redemptive pastoral ministry alone; but, alas, he's without that kind of freedom. All honour to those who are doing the best they can and trying to free and better equip themselves to do more! More power to leaders and teachers in schools, seminars or clinics for pastoral and group psychological training. A blessing upon such agencies as the "Institute of Family and Personal Counselling", as set up and busily engaged in Calgary and Winnipeg. What a boon these can be to overworked ministers who know and would help lift real burdens from the people about them.

The "People of God" in the World

"I have given him for a witness to the people" (Isa. 55: 4)

The word "witness" is more popularly used and understood in its secular than its sacred context. We are witnessing at all kinds of screen and stage performances as well as sporting activities, and even at the scene of crime and accidents or in the courts of law. That we understand and are involved in, whether willing or unwillingly. But to be "Christ's witnesses in the world", to testify to our faith in Him as Lord and Saviour, and quietly but courageously to uphold in public the way and the word Christ teaches—that is something many of us who call ourselves Christians are not consciously engaged in or prepared to do as we should. The encouraging thing today is that more and more Christian laymen are witnessing in one form or another. Lay evangelism, though a fiction to many, is a reality for some! It is a reality that is leading professing Christians back to the simple but original proclamation and defence of the faith, with significant influence wherever it is being practiced. A determined outreach to the non-church-going community is being made by such people, and their local churches are becoming more "open" than "closed" fellowships. Equally significant is their impact on the social and industrial scene as, with Christian fortitude, they stand up for what is right and good for all, touching on matters of community, municipal, provincial or federal concern. Obviously to think and act as a Christian, should mean something to all of us—and certainly does for some! May their tribe increase!

Good Conveners and Committees Make the Difference

The success of our effort as a Board and Department of E. & S.S. depends very much on the enthusiasm and initiative of presbytery conveners and committees. In Alberta and B.C. I have been well and strongly supported in almost every instance. Our two provincial committees have met tri-annually and have done excellent work in laying down and carrying out a programme for presbyteries and pastoral charges. Both the evangelistic and social service aspects of our programme have been carefully promoted and, in many instances, diligently carried out down to the E. & S.S. Committee of the pastoral charge. The success or failure of our work in the local church is the real test of its merit. Local preaching missions, schools for elders and visitation evangelism have been more widely held in 1963 than ever before, and the B.C. Conference on Evangelism, Parksville, will again receive maximum support from the churches of B.C. and Alberta during January 15-19, 1964. At the time of writing the lower mainland committees, particularly, are being called on to seriously consider a Billy Graham Association Crusade for 1965 or 1966. Their decision may have much to do with the progress (or otherwise) of inter-church relations and co-operation in this province. I humbly express my gratitude for the help and inspiration received from those with whom I regularly work in these two most westerly provinces.

Promising New Leadership

In the Rev. J. Raymond Hord, newly appointed Secretary of the Board, the church has selected a most able and hard working leader. What he has been able to do in so short a time holds out tremendous promise for the future, provided he doesn't seriously overtax himself, as he could easily do under our Department's present under-staffed condition.

Mr. Crysdale also brings to our work new insights born of special training which should prove to be of real value, particularly in connection with our Church's Centennial Celebration. He will need and will get widespread support through the church.

Mr. Mather's leadership and ability as a reviewer and writer is a known and appreciated factor in our Secretarial Teamwork, and will continue to add to the total effort of the Board.

That which I can do I have tried to do again during the past year to the best of my ability. Considerable travelling has been involved, though office and committee work in the Vancouver area has been a major duty and responsibility. I will look forward to an even busier year ahead.

REPORT BY REV. G. B. MATHER

Assistant Secretary, Saskatoon, Sask.

As I write these lines the prairie winter is upon us, the temperature hovering around 20 degrees below zero. The sun, low in the south-east, shines brilliantly across the South Saskatchewan River, now locked in ice from shore to shore, through the gaunt branches of the elm tree outside and the frost-etched panes of my office window. At times a church secretary must travel in spite of the weather, but the season of the year's end gives a respite from such labours—a period for reflection, writing and some brief report of activities during the preceding months.

The year 1963 has been full of both gratifying and alarming episodes, has given much cause for thanksgiving but no reason for complacency. Many of its events make sense only if one recognizes that struggle

and change are proper to life, while some of its happenings, we can only trust, make sense in a perspective beyond our own. The months have been marked by improving international relations but with outbursts of the irrational here and there, most conspicuously in the assassination of President Kennedy. Canada has experienced continued growth, a change of government, and entry into the company of powers bearing nuclear arms. Preparations for the Canadian Centennial proceed to the accompaniment of doubts as to whether Confederation can endure. The Canadian prairies have produced a record crop and have benefitted by huge wheat sales; but rural areas are losing much of the sense of community and many rural churches are in real difficulty. Church congresses at Montreal, Toronto and Rome give promise of reform and growth toward Christian unity but on many a local scene it is hard to discern much progress.

Presbytery Meetings and Elders' Schools

During the year I visited the meetings of a number of Presbyteries. Portage Presbytery gave me a particularly good opportunity by inviting me to deliver four addresses (I undertook only three). I was tempted out of my normal territory by a request for leadership in a retreat for ministers of the Cariboo Presbytery, and I came to appreciate the need for fellowship and encouragement among those who man our scattered frontier charges. I led one of a series of retreats now being held by Saskatoon Presbytery. Most of the fall meetings I attended featured discussion of the commercial Sunday sports issue that had arisen in Regina, Saskatoon and North Battleford; in the ensuing plebiscites an attempt was made to distinguish clearly between recreation and commercialism and the vote, though in each case favouring commercial sports, showed a large element concerned over the intrusion of commercialism.

As in previous years I conducted a number of elders' schools. One especially interesting opportunity was provided when I was in Ontario by my original home Presbytery of Guelph. I held three schools in Brandon Presbytery, with the capable assistance of Mr. D. Brown, a layman who convenes the Presbytery Evangelism and Social Service Committee.

The Rural Church, Mission and Evangelism

I served as secretary of the Prairie Regional Rural Church Committee and also as registrar of the National Seminar on the Rural Church held in Saskatoon in April. This Seminar brought together laymen and ministers from all parts of Canada to consider the mission of the Church in the light of changes in rural life. It is impossible to state in a few words the gist of two busy days of addresses and discussion but the Seminar seems to have been significant along these lines at least: It impressed the fact and something of the nature of technological and social changes now taking place; it asserted the primacy of human values; it presented change as potentially constructive as well as destructive of values; it rejected fatalism and upheld the importance of rural life within the purposes of God and the mission of the Church; and it pointed a few lines for effort and further study.

At the request of the Saskatchewan Conference Executive I chaired a Committee to arrange a Conference Workshop on the Mission of the Church. For those of us who prepared the Workshop, and we trust for those who participated, the experience constituted a forcible reminder that the Church exists to serve the purposes of God rather than to guard its own security, that contact and "dialogue" with society are imperative and that cherished forms are dispensable if the mission to humanity in the name of God can be advanced better without them.

When I attended the meeting of Manitoba Conference I found the radical elements in the Saskatchewan discussion accentuated as the situation of the inner city and the inner city church were explored.

The Centennial Committee on Evangelism of which I am a member has followed, or perhaps been directed along, similar lines of (often disturbing) conviction. It is my hope that this Committee will serve as a focus for the thought, prayer and conviction of the whole United Church regarding its mission.

In June I underwent, survived and, I feel sure, profited greatly from the Church Laboratory in Group Development at the Prairie Christian Training Centre. Although I sought the experience for my personal benefit I am confident that it will improve my work in and with groups; I also hope that it may be conducive to collaboration between our Board and the Board of Christian Education that made the "Lab" available.

Midsummer and Fall Activities

In early July I gave three addresses on Evangelism to the Summer School for Lay Supplies.

I chaired a Saskatoon Committee in charge of local publicity and arrangements for the Western Canada School for Alcohol and Narcotic Education. The School, now inclusive of all four western provinces, again attained a high standard of instruction and was highlighted by a Dinner provided by the Saskatchewan Government.

In September I co-operated with the Manitoba and Saskatchewan Conference Committees of Evangelism and Social Service in planning the work of the season ahead, and I have also tried to support the main emphases of the Committees. The Manitoba Committee, under Rev. Harvey Moats, has made an extensive survey on the practice of the churches regarding church membership and has promoted study of the General Council report on that subject. (Rev. Kenneth Micklethwaite has succeeded Rev. Harvey Moats.) The Saskatchewan Committee, under Rev. Aubrey Edworthy has stressed the *outreach* of the church, especially through visitation evangelism and study groups; after a poor response the first year the prospect for this season seems to be much improved.

I continue as a member of the interdenominational "dialogue" group in Saskatoon, thankful for the experience and convinced of its importance. I have served as Chairman of the Saskatoon Committee on the Church and International Affairs but am particularly gratified that this office has now been assumed by George W. Simpson, Professor Emeritus and formerly Head of the History Department of the University of Saskatchewan. I try to be generally useful to the Church through supervising a young congregation, by preaching, and occasionally by participating in a discussion on the university campus. As an individual and citizen I try to discharge some minimal political responsibility.

Progress of Institutional Homes

Among the Institutional Homes in this area the main developments have been the completion and official opening of Mutchmor Lodge in Regina to house 48 guests and the official opening of McNiven Manor in Moose Jaw to provide suites for twelve single persons. The Osborne Home in Neepawa has consolidated its position. Prospects for Prairie View Lodge in Pilot Mound have improved greatly. Plans for a large and diversified housing project in Winnipeg have progressed almost to the point of construction. The Church Home for Girls, now with a new building, has improved its ministry to unwed mothers. Oliver Lodge in Saskatoon is planning its next stage of development.

Retrospect and Prospect

During the year Dr. Mutchmor has completed his service to the Board and has since been able to devote all his energies and talents to the Moderatorship. Dr. Homer Lane has been welcomed back to Western Canada and has assumed a demanding position at St. Andrew's, Moose Jaw, with enthusiasm. Rev. R. S. Christie continues the work of the Board in the two western Conferences with energy and zeal. In my opinion the Rev. J. R. Hord has made an excellent start in the administration of the complex business of the Board and in evangelistic leadership. The Rev. Stewart Crysdale, out of a fine background of experience and training, has brought new insights and enthusiasm to the work. It is a pleasure to look forward to the collaboration of Rev. Gordon Stewart.

I have now completed seven years as assistant secretary of the Board. As I look over these years my main impression is the cordiality and co-operativeness of the people with whom and among whom I have worked. The biblical symbolism of the seven year period, if taken seriously, would suggest some kind of completion, alteration or fresh beginning. If, as it appears, I am to continue in this work, I hope that I will still be flexible enough to reassess, change and try again. I want to support and encourage the Church in its mission and whole ministry under God. I try to remain alert to the need for radical changes and also to the danger of change from mere impatience—change for the sake of change. I love the Church as the body of Christ, the fellowship of the Spirit and the instrument of the evangel in the world.

REPORT BY REV. STEWART CRYSDALE

Assistant Secretary, Toronto, Ont.

In this personal report at the outset of my work with the Board of Evangelism and Social Service, a few reflections may be in order. The call into the ordained ministry came to me during the hungry 'thirties in Vancouver. A good job in the mining industry promised security but visiting as a volunteer Church School worker brought me into close and painful touch with widespread poverty. One night after several calls on distressed families I complained bitterly to the Lord, "Why do you permit this suffering to blight so many helpless people?" Suddenly it struck me that the conversation was really reversed. It was the Lord who was challenging me. "At last you are coming to understand how I long to give abundant life to my people. I have already taken their suffering upon me in Christ. Now, what are *you* doing about it?"

For ten tough but rich years in rural home missions and another ten in industrial city churches, my wife and I have tried to answer this question. Recently again we have sought guidance in the social sciences; the Board brought me back from graduate studies in California. Now I am engaged in research at the University of Toronto and serve the Board in a wide variety of ways. But our basic quest is still, "What are *we* doing about the problems of people?"

A religion that deals with personal problems apart from social relations is not Christian. Salt that has lost its savour for the whole meal is cast out. Branches that do not bear fruit are cut off and burned. Faith without works is dead. The genius of our Board is that evangelism—the telling of the good news of God's love—is tied directly with social service. Either one without the other is a truncated Gospel.

Other Boards of the Church assume the validity of the Church's mission and go about their clearly-defined tasks with only administration disputation. Our Board must not only proclaim that mission but must also justify it. We are the Church's apologists. We must continually make clear to ourselves and the world the ground of our faith and action.

As Canada faces her second century, we would do well to re-assess the Church's mission in changing society. The trumpet has an uncertain sound for many in the land. The rates of growth in Church membership and givings have lost some of their post-war zip. Why? Are times so good that people are forgetting the spiritual grounds of their well-being? Or is secular humanitarianism pre-empting a function in society that formerly belonged to religion?

There are wide fluctuations in periods of spiritual renewal in the Church and community. In times of social crisis, particularly from 1906 to 1918 and again from 1930 to 1945, when basic values were threatened, the Church in Canada led movements for social reform that altered the national economy. Moderate central controls and welfare provisions have since then been built into Canadian society.

Now a new set of problems confronts Canada and the Church. Urbanism, technological progress and centralization of economic, political and social power have brought many advances. But they also present challenges to individual responsibility and freedom. It is likely, for example, that unemployment of both younger and older workers will continue to rise. They will have much "disordered" leisure, but not the means or capacity to use it creatively unless some vast new measures are introduced soon to help them. Voluntary associations, including Church groups, continue to give way to mass entertainment media. As these have served in the past to protect individuals against the encroachment of centralized power blocs, one fears for the survival of the best in individualism. Both democracy and a personal sense of worth and meaning are threatened by "mass society".

To understand better what is happening to the faith and ethics of people under these strains, the executive of this Board, at the recommendation of the Centennial Committee on Evangelism, has requested me to undertake a "National Survey of the United Church in Canadian Society". We will study a sample of about 2,000 members and adherents across the country, in about 200 congregations. Questionnaires are being mailed to the sample to discover their beliefs and attitudes to important social issues.

Research using modern methods can tell us much about ourselves and society that may be hidden because of cherished assumptions and beloved prejudices. A Canadian grocery chain wanted to increase its meat sales, so they commissioned a \$10,000 study. Researchers found housewives were afraid of butchers; they didn't trust them. One year and a radio campaign later, meat sales climbed by \$3,000,000 a year. Now, our research hopes are not so sanguine—not because of limitations in research procedures but because of built-in resistance to change in religious organizations. Nevertheless, factual knowledge of ourselves and our society is a necessary prelude to effective witness.

It is a privilege to join my friends Ray Hord, Bob Christie and Bert Mather in the service of this Board. We have had illustrious predecessors. Now, in company with our capable conveners and leaders, lay and clergy, and by God's grace, we will get on with the job of giving Him dominion "from sea to sea, and from the river to the ends of the earth".

A Project of Evangelism

To Prepare Canada for its Second Century of Canadian Nationhood by
REV. GORDON C. HUNTER, *Chairman of the Centennial*
Evangelism Committee

Canadians are now aware of the fact that in 1967 we celebrate our One Hundredth birthday. Looking toward this event the Church has rightly considered using the occasion to say something of importance to the nation. The General Council has established THE CENTENNIAL COMMITTEE. In addition, the Board of Evangelism and Social Service was asked by Council to establish *The Centennial Committee on Evangelism*, with special function but having representation on the Centennial Committee. Its task is defined:

To accept responsibility for a project of Evangelism directed to the effectiveness of the Christian Church in the second century of Canadian nationhood. (*Record of Proceedings*, 20th General Council, 1962, page 253.)



The committee felt that its first task was to gain perspective by studying the nature, history and methods of Evangelism in our time. It was thought important to have a meaningful Theology of Evangelism, to understand the nature of Christian Experience, to examine the motivations of evangelistic efforts, and to explore ways by which the Gospel can be communicated most effectively in our time. We studied also some of the special areas of Christian witness, such as in Industry, the Inner City, the Suburbs, the University Campus.

Who is the Evangelist? Certainly every Christian, both clerical and lay, is called to be an evangelist even though their roles are different. One of the signs of hope in our day is the growing numbers of men and women who regard their daily work as Christian ministry and who are concerned that their faith may not be confined within the walls of their local Church.

No method of evangelism is universally applicable, no matter how successful it may have been in the past or in other places. The Holy Spirit of God is free agent. He is not the patron of planned structure or adopted procedure. Therefore, we must be ready to risk failure many times in order to discover new ways of penetrating the barriers of indifference and learning better means of communicating the Great Good News.

Survey of Faith and Practice

Accordingly, all commonly-accepted methods must be re-assessed: Mass Evangelism, Visitation, the House Church Movement, Faith at Work, and the several groups for personal, spiritual renewal such as the World Ashram Movement. We should take a new look at Open-air Evangelism.

The committee also felt that it is important to do some research in order to discover the thinking, the spiritual maturity and the attitudes of Church members across Canada. Out of research certain needs will present themselves with greater urgency and thus provide a clue to the kind of task we face. Rev. Gordon Stewart was asked to prepare a questionnaire and this was circulated to sessions of the Church. Then we

requested Rev. Stewart Crysdale to conduct a much more thorough programme of research concerned with every aspect of the Church's life and thought, out of which we would propose a programme for study leading to positive action. The purpose is to learn both strengths and weaknesses of present programmes and to see in clearer terms what is the Church's ministry in our day. The results of the survey together with a statement on "Evangelism for Today" from a Winnipeg Committee, will be circulated throughout the Church. They will form the basis for a study guide on Evangelism for use in local Churches.

Suggested Programme of Evangelism

The committee also proposed the following general plan of action: A booklet will be prepared on the theme: "The Church and its Changing Ministry" for general study. In the summer of 1965 a selected group of ministers and leaders will be gathered in Regional Conferences to consider the subject, "The Ministry of the People of God." In the fall of 1965 similar conferences will be held for Presbyteries and in the Spring of 1966 for congregations. It is also suggested that this be the theme for the Lenten season of 1967 at the congregational level.

It is of great importance today that the Canadian people be reminded of their spiritual roots. Our traditions are not secular but Christian, a fact which shows itself through the Church's concern for higher education. There is a need for popular literature which will present in simple terms some of the facts concerning the contribution of the Christian Church to Canadian history and to our present culture.

Lord, Make Canada Thine Own!

There is also an urgency today to remind our people that God is Lord of history. Isaiah said, "The nation that will not serve God will perish." (60: 12). Some historians are saying that history itself proves that point. We must state it, not merely as a warning or a threat to the land we love, but as a challenge to the Canadian people to be a nation that God can use. If faith is the foundation of freedom, then we should say so in no uncertain terms. If a godless democracy can never survive, then we should express this view and back it up with worthy argument. If every culture is the product of a religion, as Christopher Dawson says, and if religion is both the guardian and preserver of culture as well as its creative and dynamic energizer, then we ought to work with a new sense of national God-consciousness. If, as John Foster Dulles said, "a free society derives its principal momentum from its religious character," then we'd better be concerned about that religious character in Canada.

The fact that T.V. commentators and otherwise knowledgeable people who have a great deal to say about several aspects of our Canadian character and way of life, yet show a woeful ignorance of even the simplest facts of Christianity and the biblical message, is proof that our message is not getting through. Surely we can discover ways of conversing with the world which translate in meaningful terms the reason for the faith that is in us.

A birthday calls for two things: *celebration* and *re-dedication*. The celebration aspect for 1967 is well in hand. The significant contribution of the Church is to say that which will cause people to review, to think, to seek meaningful national goals and to encourage and foster the spirit of re-dedication.

Our committee is grateful for the work of Rev. Ray Hord and Rev. Stewart Crysdale whose creative thought and suggestions continue to point us to our real task. We welcome suggestions from any person. We pray for God's guidance that we might make a significant contribution toward making Canada a nation under God.

Resolutions

(Passed by the Annual Meeting of the Board of
Evangelism and Social Service)

I

PREJUDICE

WHEREAS the Christian gospel proclaims that all men are of equal worth in the sight of God, as attested in the doctrine of creation (men are made in the image of God as His children), and the doctrine of the Incarnation (in Christ God has united all mankind to Himself); and

WHEREAS the Christian Church, has not always given a lead in matters of human rights and liberty:

BE IT RESOLVED THAT This Board:

- (1) Proclaim anew the message of the Gospel that all men are of equal worth in the sight of God and that He wills His children to enjoy equal educational, cultural and social opportunities and their fair share of this world's goods.
- (2) Call upon the members of our congregations and society
 - (a) To repent of the sins of arrogance, apathy and intolerance toward those of other nations, races, colours and creeds.
 - (b) Encourage a deeper understanding and further integration of racial and ethnic groups within our congregations and do everything in our power to welcome members of all races and nationalities into the fellowship of our Church.
 - (c) Refrain from ridiculing or belittling other races or minority groups by falsely typing them or caricaturing them in public performances such as plays and minstrel shows.
 - (d) Condemn anti-semitism in all its forms and seek to develop warm understanding relations with our Jewish neighbours.
 - (e) Work for the immediate removal of unjust discrimination not yielding to the canard "The time is not yet ripe for reform."
 - (f) Do their part through personal friendship and government legislation to assist the native Canadian Indian, Metis, and Eskimo as he seeks to improve his economic, educational and cultural opportunities.
- (3) Contribute and encourage congregations to contribute to such funds as the Martin Luther King Fund and the Africa Defence and Aid Fund* which are set up to defend those who have been charged for offences involving civil rights and whose cases are before the courts.
- (4) Commend our Federal and Provincial Governments which have passed Fair Employment Practices Acts and Human Rights Codes and urge those Provinces who have not yet passed such legislation to do so. We call upon all the members of our Church and all citizens to support the spirit and purpose of such legislation.

(* This Board is contributing \$250.00 to each of these Funds.)

For addresses see page xxxiv.

THE PROPOSED CANADA PENSION ACT

WHEREAS (a) increasingly large numbers of Canadian citizens are unable to accumulate sufficient private savings during working years to enable them upon retirement to live at a decent minimum standard due to broad social dislocations such as depression, war, inflation, obsolescence of occupations and skills as a result of technological change, and seasonal, regional and structural unemployment; and

WHEREAS (b) the vast majority of Canadian citizens wish to earn their independence and contribute to the common good by their services in ways commensurate with varying education, training and capacity, and look upon the acceptance of public assistance with shame and repugnance; and

WHEREAS (c) it is the teaching of Jesus Christ and the prophets not only that the strong should bear the burdens of the weak but that the community should be ordered upon the principles of justice and responsibility as conditions of freedom:

BE IT RESOLVED THAT This Board:

(1) Commend the Government of Canada for its efforts to introduce, and the Provincial Governments, as the case may be, for their support of a national, universal, contributory pension plan to ensure an adequate retirement income for all Canadians from the age of 65 years.

(2) Express grave concern and disappointment at the apparent impasse in negotiations between the Governments of Canada and Ontario on questions of the basic purpose of the plan and several operating details.

(3) Call for the early establishment of a national, contributory plan which both rewards initiative and productivity and also takes account of varying basic needs.

BE IT FURTHER RESOLVED THAT This Board:

(4) Recommend to the Federal Government that it convene a joint committee of advisers to the Federal and Provincial Governments, including social welfare experts as well as economists, at an early date to expedite agreement between the Federal and Provincial authorities in meeting this fundamental human need.

Reports of Sessional Committees

(See Minutes of Annual Board Meeting at back of book)

EVANGELISM

(See pages 6-62)

I

PREAMBLE

The Book of the Acts could well be described as the Book of the Holy Spirit. In event after event, this portion of the New Testament Scriptures confesses to the faith that God through the Holy Spirit—guides, supports, acts on behalf of His Church.

We stand in this same confession. Indeed we dare to believe that, as in times past, so still in our time God acts and speaks to renew His Church. How else are we to account for the unrest and the ferment . . . the searching and the seeking . . . the discarding of the old and the experimentation with the new that so prevail throughout the Church today? How else are we to interpret the deep agonizing of the Church with regard to its disunity, and divisiveness; its pre-occupation with the safe-guarding of its own life and salvation; its failure to be the faithful servant it should be of the Christ whom it claims as Master and Lord?

Or, to put it more positively; how else are we to explain the emergence of the Ecumenical Movement in our day; the development of dialogue groups; the increased willingness to cut across denominational barriers whenever feasible; the growing climate of mutual trust between varying communions which enables each to talk with candor to the other about the differences which separate them, while at the same time, exposing themselves to the truth that unites them? Is not this but the Church's response to the initial prompting of the Holy Spirit?

We believe that through His Holy Spirit, God speaks to the Church today that it may be seized with a sense of urgency. God never works in a vacuum. Surely then it is no exaggeration to affirm that God is putting pressure on His Church in, and through, the rapid changes and social upheavals of the contemporary scene. Not by choice but of necessity the Church is having to rouse itself and quicken its pace. It is being forced to declare itself on the vital issues of our day, and to work out in practical, realistic ways the resolutions it so easily drafts in its Committee meetings, unanimously adapts in its courts. In very truth God speaks through the Church to the world; but God also speaks through the world to the Church, and the Church needs to learn to listen to what He is saying. For the measure of urgency that is abroad in the Church today we give gratitude to Him who is its Source.

II

RESOLUTIONS

1. New Curriculum

WHEREAS The New Curriculum has, in its planning and preparatory stages, received endorsement and promotion by the whole Church; and

WHEREAS we now approach a crucial stage in the acceptance and adaptation of The New Curriculum at the local level by every congregation; and

WHEREAS we concur in the previous statement of this Board that The New Curriculum should be the major emphasis in the United Church for the next few years:

BE IT RESOLVED THAT:

(1) Presbytery Evangelism and Social Service Conveners request congregations to use the Adult Study Book by Rev. J. S. Thomson, "God and His Purpose," which is now available.

(2) Sessions in each congregation, responsible as they are for Christian Education, encourage and support the acceptance and use of New Curriculum materials by their Sunday Schools and other local Church groups.

(3) Ministers and elders continue to emphasize that The New Curriculum is not just for the Sunday School but for every member of the Church.

(4) That Committees of Stewards be asked to accept and approve the extra cost necessary in the use of the new Curriculum materials.

2. Evangelism and Social Action

WHEREAS Evangelism and Social Action implicit therein is the continuing overriding concern of the Church, finding expression in many forms and in the work of all departments; and

WHEREAS such a primary concern of the Church would seem to require continuing guide lines and channels of expression at all levels of the Church's life:

BE IT RESOLVED THAT This Board:

(1) Formulate as a parallel project to the work of the Centennial Evangelism Committee a "Statement of Evangelistic Purpose" and a "Statement of Social Concerns" to serve as permanent guide line documents of the Church to be submitted to the General Council and to be amended from time to time as may be required.

(2) Recommend that in the light of the foregoing the Centennial Evangelism Committee's statement on "Evangelism For Today" be commended as a statement for the guidance of that Committee in its work but that it be not made the official statement of the Board and Church in this field.

(3) Recommend that the session of local congregations be used to continue and expand their work in the areas of Evangelism and Social Action; and further recommend the appointment by sessions of a Committee on Evangelism and a Committee on Social Action, or in smaller sessions the designation of a special Committee or convener who would keep these matters before the elders as of primary concern. (This Committee or convener should establish liaison with The United Church Women, through its Committee on Christian Citizenship and Social Action and concerned representatives of other organizations within the congregation.)

(4) Recommend that direct correspondence from the Department with the local lay convener be explored by the Department.

3. Evangelism by Literature

WHEREAS this Board at its Annual Meeting in 1962 directed that suitable materials be provided for Visitation Evangelism; and

WHEREAS Rev. G. B. Mather presented at the 1963 Board Meeting a preliminary draft of a proposed brochure dealing with the presentation of Evangelism in modern terminology; and

WHEREAS, acting on the authority of this Board, Mr. Mather has made further revisions; and

WHEREAS we believe the material, when completed, could be an important addition to our Evangelistic literature in that it sets forth the claims of God upon our lives, and the importance of commitment to Christ and his Church:

BE IT RESOLVED THAT This Board:

(1) Accept the revised draft as setting forth in substance a dignified and intelligent message on the part of our Church in the matter of Evangelism.

(2) Proceed with the production of this brochure as soon as possible.

(3) Have the completed brochure suitably illustrated and that its format be a modification of "Listen God Speaks".

4. Week-End Exodus

WHEREAS Toronto Conference has studied the modern exodus of city, town and even village people to week-end places of relaxation and pleasure; and

WHEREAS this study spends no time in regretting this modern phenomenon but points to its positive values and opportunities for the Church inherent therein:

BE IT RESOLVED THAT This Board:

(a) Commend Toronto Conference for its emphasis that United Church members can still identify with their own denomination, or find fellowship in another denomination by worshipping in the local Church wherever they spend the week-end.

(b) Recognize favourably the suggestion of Toronto Conference that a Directory be prepared for city and town worshippers listing country places and hours of worship in a given area and where the need applies.

(c) Ask General Council to consider favourably the proposal of Toronto Conference that a uniform off-street Church sign, similar to the Anglican one, be made available throughout the Church.

5. Provincial and National Parks

BE IT RESOLVED THAT This Board:

Reaffirms its concern for the provision of opportunities for worship for the increasing number of people who spend holiday time in our Provincial or National Parks (see page 99, 1963 *Report*), and commend the Board of Home Missions for its decision to make some students available for this ministry.

6. The Church's Ministry of Healing

WHEREAS a report from the Committee on "The Church's Ministry of Healing" under the Chairmanship of Rev. John Patterson has been received by our Committee; and

WHEREAS it appears to be a valuable document which is deserving of more attention than this Sessional Committee has been able to give it;

BE IT RESOLVED THAT This Board refer this report to our Department for favourable consideration and whatever action it deems necessary.

7. Canadian Centennial Committee on Evangelism—Programme

WHEREAS the need for a programme of evangelism springs primarily from our human need for God and the need of the Church for renewal in its mission; and

WHEREAS the association of the proposed programme of evangelism with Canada's Centennial Year is secondary to this need; and

WHEREAS the plans of the Centennial Evangelism Committee already extend into the periods both before and after 1967:

BE IT RESOLVED THAT This Board recommend to the Centennial Committee on Evangelism that it consider changing its name to avoid political or national connotations.

8. Canadian Centennial Committee on Evangelism—Promotion

WHEREAS there is a widespread feeling that the church places a heavy burden of programme promotion upon its ministers and laymen; and

WHEREAS some programmes have met resistance arising out of a feeling in the past of many that the programme had been planned for them without due consultation and issued as a directive:

BE IT RESOLVED THAT This Board:

1. Recommend to the Centennial Committee on Evangelism that it provide for the widest possible participation by the church at the local level in the actual planning of its programme from an early stage.

2. Suggest to the Centennial Committee on Evangelism that it secure statements from representative ministers throughout the church under the general heading: "How I Do My Work".

3. Suggest to the Committee that it issue an interim statement of aims and plans to which it invites ministerial and lay response, which response would then be used in its final planning and strategy.

A. G. S. EDWORTHY,
Chairman.

D. M. J. BUTTARS,
Secretary.

MORAL ISSUES

(See pages 108-160)

1. Family Planning and the Availability of Contraceptives

WHEREAS Section 150 of the Criminal Code of Canada deals with, "Offences Tending to Corrupt Morals;" and Subsection (2C) of this section states that "everyone commits an offence who . . . offers to sell, advertises, publishes an advertisement of, or has for sale or disposal any means, instructions, medicines, drug or article intended or represented as a method *preventing conception* or causing abortion or miscarriage;" and

WHEREAS Section 150(2C) offends against the religious beliefs of the majority of Canadians since it makes a criminal offence of something which the Churches believe to be a moral necessity in these days; and

WHEREAS the Act as it stands tends to inhibit social agencies from offering advice and assistance in family planning; and

WHEREAS legalizing of the advertising, sale and instruction in the use of contraceptives would tend to reduce the number of unwanted pregnancies, and would tend to diminish the number of illegal abortions; and

WHEREAS the majority of physicians are prepared to prescribe for their patients appropriate contraceptive measures, i.e. those which are religiously, medically and aesthetically satisfactory; and

WHEREAS Section 150(2C) has never been rigidly enforced by legal authorities; and

WHEREAS Section 150(2C) prevents Canada from taking an effective part in aiding those nations affected by population explosion, which, if unchecked, must inevitably lead to lower living standards, world instability and ultimately, to war.

BE IT RESOLVED THAT This Board:

(1) Recommend that Subsection (2C) of Section 150 of the Criminal Code of Canada be amended by the deletion of the three words—"preventing conception or".

(2) Recommend that the Church take responsibility, at the local level, for the encouragement of Planned Parenthood Associations where medical leadership can be given.

(3) Recommend a copy of this action be sent to the Minister of Justice, the Solicitor General of Canada, and the Members of Parliament.

2. Cigarette Advertising

WHEREAS Medical science has provided convincing evidence of a connection between cigarette smoking and lung cancer as well as other maladies; and

WHEREAS cigarettes are still being widely and attractively advertised; and

WHEREAS there has been little, if any, reduction in cigarette smoking:

BE IT RESOLVED THAT This Board:

(1) Commend the Canadian Government for its educational programme to discourage cigarette smoking and its appropriation of \$600,000 for this purpose.

(2) Commend those provincial governments which have instituted similar programmes.

(3) Commend the medical profession for their advice, example and advertising in this field.

(4) Urge the Canadian and provincial government to co-operate in measures to eliminate, or severely restrict, cigarette advertising in Canada.

3. Drug Addiction

WHEREAS drug addiction is a serious social problem leading to criminal activity to obtain money to meet the high cost of drugs obtained on the black market; and

WHEREAS punitive measures and institutional treatment have failed to reduce the distribution of products in Canada; and

WHEREAS addicts, to obtain money to buy drugs, also introduce new purchasers to the pushers.

BE IT RESOLVED THAT This Board recognize drug addiction as a medical problem in need of support, by

(1) The expansion of the small pilot projects that have been established under medical auspices for the treatment of drug addicts; and

(2) The establishment of clinics, on an experimental basis, for the distribution of drugs at cost to registered addicts who are ready to co-operate in "kicking the habit".

4. Sex Education

WHEREAS many parents and schools are unwilling, or unable, to provide adequate sex education:

BE IT RESOLVED THAT This Board call on local churches:

(1) To establish on-going programmes of sex education for teen-age boys and for teen-age girls.

(2) To plan such programmes to be presented by qualified leaders, from the basis of Christian morality.

(3) To make use of the literature produced by recent United Church studies: (a) "Towards a Christian Understanding of Sex, Love & Marriage" and (b) "Marriage Breakdown, Divorce and Re-Marriage".

5. Preparation for Christian Marriage

WHEREAS preparation for Christian marriage requires adequate consultation with ministers; and

WHEREAS many ministers might improve their procedures in marriage counselling:

BE IT RESOLVED THAT This Board:

(1) Call upon ministers to reassess the quantity and quality of Marriage Counselling.

(2) Call upon ministers to act individually, and by consultation with others through Presbyteries and Ministerial Associations by:

(a) Refusing normally to perform any marriage in which neither partner is associated with our denomination without prior consultation with the minister(s) of the denomination(s) concerned.

(b) Refusing to perform any marriage of couples from outside the local congregation without prior consultation with the minister(s) of individuals concerned.

(c) Recognizing that pregnancy alone is not a sufficient basis for marriage.

(d) Refusing to perform the marriage of boys under 18 years or girls under 17 years without an interview with the parents concerned.

(e) Refusing to perform, normally, the marriage of any boy under 18 years or girl under 17 years, until at least one month has elapsed after the initial interview, to allow adequate time for counselling.

6. Moral Integrity in Public Office

WHEREAS many Canadians are deeply troubled by the apathy in matters of moral integrity in personal and public life in our Country today;

BE IT RESOLVED THAT This Board:

(1) Reaffirm the prophetic belief that these attitudes of apathy threaten the soundness and stability, not only of the nation but of democracy.

(2) Reaffirm its conviction that moral integrity must be required of those in positions of trust in public life.

(3) Commend those who, at personal risk to themselves and their families, show the courage of their convictions in witnessing to the Word of God concerning issues of social justice and personal and public morality.

(4) Commend those congregations who support their leaders when they take stands against corruption.

7. Beer Advertising on TV and Radio

BE IT RESOLVED THAT This Board:

(1) Commend the Board of Broadcast Governors for their leadership in eliminating insidious "soft sell" from beer advertising;

(2) Express our strong disapproval of such programmes as Hockey Night in Canada being partially sponsored by brewing companies.

W. E. MULLEN,
Chairman.

R. G. GROOM,
Secretary.

HUMAN RELATIONS AND ECONOMIC AFFAIRS

(See pages 161-185)

1. Institutes of Church and Industry

WHEREAS increasing numbers of Canadians and church members are involved in the upheaval of rapid industrial change, with the attending disruption of the church and community relations, family life and employment; and

WHEREAS the usual training and experience of ministers and lay leaders does not adequately prepare them to understand or cope with many complex, modern problems or to bear an effective witness to justice and responsibility in the larger structures of society;

BE IT RESOLVED THAT This Board

1. Sponsor week-long Institutes of Church and Industry in three regions of Canada—the Atlantic, Central and Pacific—in the fall of 1964, for the purpose of confronting church leaders with the facts of industrial life, and to promote effective ways in which the church may bear witness in the industrial community.

2. Invite other denominations immediately to be co-sponsors in planning, participating in and promoting these Institutes.

3. Request the Religion-Labour Council of Canada as well as management and professional organizations to act as consultants and help provide leadership for this project.

4. Provide a budget of up to \$4,000 and request the Conferences concerned to make additional grants for this project; and

5. Appoint a central committee to co-ordinate the project and, in consultation with the appropriate committees of the Conferences concerned, to appoint three regional committees, which will be responsible for detailed planning, promoting, and carrying the Institutes into effect.

2. Maritime Trusteeship

The Board of Evangelism and Social Service notes that the Board of Trustees of the Maritime Union have approached their assignment in a non-dictatorial manner. We note also their desire to deal with the underlying problems, rather than to deal only with excesses and abuses revealed in the Report by the Norris Commission. The removal of symptoms without any change in the causes would only provide a temporary respite. It is important that a permanent solution be found. We therefore commend the Trustees for their patience and firmness, their insistence on dealing with basic issues and their concern for the right of the seaman to belong to the organization of his choice.

While we recognize that the Trustees have not been given responsibility for the shipping companies, the companies have a prominent role to play. We would hope that the companies will co-operate, as the labour unions have co-operated to date, with the Trustees in gaining stability within the industry.

3. Public Housing

WHEREAS it is well known that Canadian public housing programmes are falling far short of meeting the increasingly urgent needs for suitable accommodation in cities for families with children and senior citizens; and

WHEREAS present programmes do not take account of the housing requirements of large numbers of people residing in areas on the periphery of cities, resulting in the spread of semi-rural slums; and

WHEREAS the lack of suitable housing is the concern and responsibility of all citizens, particularly of the Church, because of the known effects of poor housing on the stability of family life and morality; and

WHEREAS the Church is non-partisan and is committed to the alleviation of human needs, she is in a unique position to give leadership to all levels of government in this important field.

BE IT RESOLVED THAT This Board:

1. Urge the federal, provincial and municipal governments to give priority to the housing needs of families with children and senior citizens by the erection of public housing projects and by the consideration of rent-reduction plans which will make it possible for low income citizens to take advantage of such accommodation.

2. Urge the federal and provincial governments to make available long term mortgages for residents in rural and semi-rural areas.

3. Commend to Presbyteries and congregations that they form Citizens Committees to explore the existing housing situations in their own locality, study plans for new developments, and give voluntary leadership in initiating housing programmes where required.

4. Portable Industrial Pensions

WHEREAS rapid technological change results in increasing numbers of older workers being displaced from their jobs and compelled to look elsewhere for employment; and

WHEREAS the present lack of portability of industrial pensions creates an obstacle to hiring workers over forty years of age, resulting in severe hardship for many workers and their families and hindering mobility and flexibility in the work force; and

WHEREAS the proposed Canada Pension Act will not remedy this situation;

BE IT RESOLVED THAT This Board:

(1) Commend the Government of Ontario for legislation already enacted to ensure funding and portability of industrial pensions.

(2) Express the hope that the legislature of Manitoba will pass a bill now before it to make pension provisions similar to those in the Ontario Act.

(3) Encourage Governments in the remaining provinces to prepare corresponding legislation.

5. Freedom From Hunger

WHEREAS the Food Agricultural Organization, under the United Nations initiated the Freedom From Hunger campaign to combat malnutrition and assist the less developed countries to help themselves to increase food production and to give knowledge on the proper utilization of this increased production; and

WHEREAS the United Church is one of the sponsoring organizations on the Canadian Freedom From Hunger Committee; and

WHEREAS it is acknowledged that there has already been some participation in this campaign by the Church, and Church members:

BE IT RESOLVED THAT This Board in conjunction with other concerned Boards of the Church (a) inform the membership of the Church of the aims and objectives of this Freedom From Hunger Campaign;

(b) Encourage the membership of the Church to give additional active and tangible support to this important campaign.

6. Bilingualism and Biculturalism

WHEREAS the Executive of the General Council of our United Church has set up a Commission on Bilingualism and Biculturalism thus proving the Church's interest in and concern for the issues to be studied by the Government appointed Royal Commission on Bilingualism and Biculturalism; and

WHEREAS too many Canadian citizens are as yet uninterested, unconcerned and uninformed about this national issue which cannot but have repercussions in the lives of all of us; and

WHEREAS the present Ecumenical spirit and the growing dialogue between Churches in Canada would seem to favour dialogue with all Canadians on matters pertaining to the problems of our Confederation:

BE IT RESOLVED THAT This Board:

(1) Help the membership of our Church to become aware of the terms of reference of the Royal Commission on Bilingualism and Biculturalism so that they can understand the guiding principles and the task of this Commission.

(2) Go on record as sharing the belief of many able and knowledgeable Canadian citizens of both official languages that Canadian Confederation is in a state of emergency—"an emergency that can jeopardize the very existence of Canada"—and that indifference here is synonymous to national irresponsibility.

(3) Encourage the English-speaking membership of our Church to engage in a greater effort to break down some of the barriers presently dividing our nation, seeking in a positive way to enter into fellowship and dialogue with our French-speaking compatriots, especially where they are members of the same communities.

7. Health Services

WHEREAS The United Church of Canada has reiterated its support for the establishment of a comprehensive contributory National Health Services Insurance Plan; and

WHEREAS a number of Provinces have, or are preparing and implementing Health Services Legislation; and

WHEREAS there is apprehension lest the cost of the premium to some low income families may still prove disproportionately high; that certain special needs may not be met by the plans; and this, in part, because of the continuing relative shortage of adequately trained medical personnel, particularly in the outlying districts, and

WHEREAS we have a deep concern that provision be made for those who, by reason of low income, age, isolation or chronic illness do need and must receive adequate coverage:

BE IT RESOLVED THAT This Board:

(1) Urge those concerned with preparing and implementing such plans:

- (a) To proceed as expeditiously as possible, in order that people may the sooner benefit by coverage.
- (b) To bear in mind that the most successful comprehensive Health Services plans emerge when those providing the services as well as those legislating and those benefitting, assist fully in the drafting of plans.
- (c) To recommend that the Provincial Governments make provisions for payment of the premiums for families and individuals whose income is not sufficient for them to pay the entire cost without undue financial hardship
- (d) To urge Governments, the Medical Profession, and all agencies involved in the working out of Health Insurance Plans, to recognize that there is still a relative shortage of trained medical personnel in outlying areas, and that they give due attention to the problems of recruitment and training.

(2) Commend the Government of Newfoundland for its plan to assume financial responsibility for the training of medical doctors who would subsequently be required to serve for a specific period in the outlying areas of that Province.

CALLUM THOMPSON,
Chairman.

(MRS. A. L.) JESSIE CALDWELL,
Secretary.

ADMINISTRATION

IT IS RECOMMENDED:

1. Missionary and Maintenance Fund

That this Board congratulate the M. and M. Department for raising \$8,638,471 in 1963 and the United Church Women for collecting \$1,776,713 in 1963. This Board assures these fund raising bodies of their continued support in regard to the 1964 combined budget of \$10,415,184.

2. Financial Report 1963 and Estimates for 1964

That the financial report 1963, as presented, be adopted, and that the estimates for 1964 be given general approval.

BOARD OF EVANGELISM AND SOCIAL SERVICE

	Expenditures 1963	Estimates 1964
Salaries—Secretaries and Staff	\$ 57,335.57	\$ 60,000.00
Secretaries' Travel	7,381.87	9,000.00
Rent	4,403.90	4,455.00
Supplies and Stationery	3,722.59	5,000.00
Postage	1,300.00	1,500.00
Telephone and Telegraph	1,613.65	1,600.00
Printing Annual Report	7,471.80	8,000.00
International Affairs (Printing G. C. Report, 1964), Books, etc.	3,483.01	4,500.00
Expenses, Board and Executive	3,816.08	4,000.00
Expenses, Vancouver Office (incl. office salary, 1964)	1,534.14	3,150.00
Expenses, Saskatoon Office (incl. office salary, 1963-64)	2,782.39	2,200.00
Pension Funds (Employer's Contributions)	3,039.48	3,500.00
Service Charge re Literature (including express charges)	7,735.32	7,575.00
Sundry Expenses	1,459.05	1,600.00
Grants to Institutions:		
Interprovincial Home for Women, Moncton	1,800.00	2,000.00
Maritime Home for Girls, Truro	2,500.00	4,000.00
Victor Home for Girls, Toronto	2,200.00	2,200.00
Earls court Children's Home, Toronto	2,500.00	2,500.00
United Church Home for Girls, Winnipeg	4,500.00	4,500.00
United Church Home for Girls, Vancouver	3,700.00	3,700.00
The U.C. "Dunedin" Home for Elderly Women, Montreal west	1,800.00	1,800.00
The Lodge, Calgary, Alta.	6,000.00	6,000.00
The Lodge, Edmonton, Alta.	6,000.00	6,000.00
Bold Park Lodge, Hamilton, Ont. (1963 Mitchell Fund)	6,000.00
Correctional Work (Winnipeg) and Lakehead Church Worker	6,250.00
Contingencies	2,991.05	3,000.00
Taxes, Insurance and Interest	9,485.29	6,000.00
Repairs and Improvements
Annual Year end Grants to Homes and Institutions	18,500.00	12,000.00
Cedarvale School for Girls, Georgetown	4,393.38	500.00
General Grants and Membership Fees:		
Grants and Membership Fees	4,290.25	3,900.00
Moral Issues and Social Welfare:		
Conferences re Moral Issues	918.70	1,000.00
Literature	2,214.11	2,300.00
General Promotion, including Christmas-New Year's Programme	8,753.56	7,000.00
Evangelism:		
Centennial Evangelism Committee Expenses	1,500.00
Literature	8,160.37	3,000.00
Preaching Missions, Visitation Evangelism	770.88	1,000.00
Prison Welfare	1,876.61	2,500.00
Conferences on Evangelism and General Promotion	12,281.51	11,500.00
	<u>\$212,714.56</u>	<u>\$216,230.00</u>

3. Other Funds

That the statement of special and sundry funds, as follows, be adopted.

EVANGELISM AND SOCIAL SERVICE RESERVE

Receipts:

Legacy	\$ 500.00	
Donation	125.00	
Transfer from Evangelism and Social Service Guaranteed Annuity (matured gifts)	1,933.89	\$ 2,558.89

Disbursements:

Advertising	\$ 125.00	
Land Registration Fee	1.00	
Transfer to Bequests and Annuities Promotion	19.67	145.67

Excess of receipts over disbursements	2,413.22	
Balance, January 1, 1963	12,636.38	

Balance, December 31, 1963	\$ 15,049.60	
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EVANGELISM AND SOCIAL SERVICE GUARANTEED ANNUITY

Receipts:

Interest	\$ 1,631.72	
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Disbursements:

Annuities	\$ 2,638.60	
Transfer to Evangelism and Social Service Reserve (matured gifts)	1,933.89	4,572.49

Excess of disbursements over receipts	2,940.77	
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Balance, January 1, 1963	\$ 37,900.59	
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Balance, December 31, 1963	\$ 34,359.82	
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EVANGELISM AND SOCIAL SERVICE PROPERTY AND BUILDING

Receipts:

Legacies	\$ 35,308.02	
Sale of land	125.00	
Interest	3,223.98	\$ 38,657.00

Disbursements:

Grant to Fairhaven Homes for Senior Citizens	\$ 16,330.22	
Taxes	82.28	16,412.50

Excess of receipts over disbursements	22,244.50	
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Balance, January 1, 1963	64,576.74	
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Balance, December 31, 1963	\$ 86,821.24	
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EVANGELISM AND SOCIAL SERVICE PROJECTS

Receipts:

Unified Budget	\$ 85,000.00	
Interest	2,394.32	\$ 87,394.32

Disbursements:

Grants to Institutions:

Agnes Pratt Home, St. John's, Nfld.	\$ 5,000.00	
Berwick Camp, Berwick, N.S.	2,000.00	
Tantramar Haven, Sackville, N.B.	5,000.00	
Parkwood Manor, Waterloo, Ont.	5,000.00	
Prairie View Lodge, Pilot Mound, Man.	10,000.00	
Church Home for Girls, Winnipeg, Man.	11,551.20	
Senior Citizens Homes, Winnipeg, Man.	50,000.00	
United Church Housing Corp., Regina, Sask.	10,000.00	
Hewitt Place, Regina, Sask.	5,000.00	
Mutchmor Lodge, Regina, Sask.	5,000.00	
Fair Haven Homes for Senior Citizens, Vancouver, B.C.	15,000.00	
Gorge View Society, Victoria, B.C.	5,000.00	128,551.20

Excess of disbursements over receipts	41,156.88	
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Balance, January 1, 1963	68,628.94	
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Balance, December 31, 1963	\$ 27,472.06	
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EVANGELISM AND SOCIAL SERVICE LITERATURE

Receipts:

Sales	\$ 32,838.26
Interest	547.21
	\$ 33,385.47

Disbursements:

Purchases	\$ 8,118.78
Advertising	1,115.66
Printing	20,208.17
Sundry expenses	1,379.52
	30,822.13

Excess of receipts over disbursements **2,563.34**

Balance, January 1, 1963 **14,426.43**

Balance, December 31, 1963 **\$ 16,989.77**

SCHEDULE "D"—SUNDRY FUNDS RELATED TO EVANGELISM AND SOCIAL SERVICE

	RECEIPTS		DISBURSEMENTS		Excess of Receipts over Disbursements	Balance Jan. 1, 1963	Balance Dec. 31, 1963
	Interest	Other	Grants	Other			
	\$	\$	\$	\$	\$	\$	\$
John Abraham Trust	212.20				212.20	4,644.65	4,856.85
Boys' School of Ontario ..	4,646.00		A 1,920.00		2,726.00	91,667.86	94,393.86
Ina Grafton Gage—Trust ..						160,794.17	160,794.17
—Reserve	8,199.43		B 20,000.00		(28,959.15)	42,967.28	14,008.13
			C 17,158.58				
Ina Grafton Gage Home,							
Toronto	4,086.23	34,994.49	C 12,500.00	J 600.00	25,980.72	76,238.97	102,219.69
Oliver Heazlewood Trust ..	227.76				227.76	4,985.29	5,213.05
Literature Reserve	2,567.86				2,567.86	56,206.26	58,774.12
Alfred J. Mitchell—Trust ..						381,870.71	381,870.71
—Reserve	18,290.04	D 85.00	E 7,200.00	H 15,065.09	(7,940.05)	37,688.69	29,748.64
			F 3,050.00				
			G 1,000.00				
Preaching Missions	589.59				589.59	12,905.12	13,494.71
Rural Life Trust	42.01				42.01	919.55	961.56
Supergifts						129.20	129.20
Toronto Conference Fund							
for Senior Citizens' Homes	378.27	D 12,298.23			12,676.50		12,676.50
	\$39,239.39	\$47,377.72	\$62,828.58	\$15,665.09	\$8,123.44	K\$871,017.75	\$879,141.19

A—Grant to Boys' Village. B—Grant to Oliver Lodge, Saskatoon. C—Grant to Ina Grafton Gage Home, Toronto. D—Donations. E—Grant to Bold Park Lodge, Hamilton. F—Grant to Toronto Inner City Radio Committee. G—Grant to Ontario Temperance Federation. H—Advertising and promotion re Temperance. J—Registration fees re transfer of property. K—Balance of Literature Fund—\$14,426.43 taken to separate statement of that account for 1963.

4. Project Fund

That the following tentative list of possible grants from this fund, be made in 1964:

Centennial Evangelism Project—(4 year programme)	\$ 6,000.00
Information Centre, Toronto, 1964—(3 year basis)	3,000.00
WoodGreen Internship Training Centre, Toronto	3,000.00
Berwick Camp, N.S., capital expenditures	2,000.00
Institutes on the Church and Our Industrial Society	4,000.00
Conference for Superintendents, Chairmen and (or) Treasurers,	
Homes and Institutions	7,000.00
Work among alcoholic women in Toronto	3,000.00
Toronto Conference Work Among Alcoholics	5,000.00
Gorge View Society, Victoria, B.C.	2,000.00
Fair Haven Homes, Burnaby, B.C.	3,000.00
Oliver Lodge, Saskatoon	1,000.00
Ina Grafton Gage Home, Moose Jaw	5,000.00
Prairie View Lodge, Pilot Mound, Man.	5,000.00

Carried Forward \$49,000.00

	Brought Forward	\$49,000.00
Church Home for Girls, Winnipeg		5,000.00
Winnipeg Senior Citizens Homes, Winnipeg		10,000.00
Parkwood Manor, Kitchener, Ont.		2,000.00
Hillcrest Lodge, Orillia, Ont.		1,000.00
Tantramar Haven, Sackville, N.B.		5,000.00
Osborne Home, Neepawa, Man.		3,000.00
Home for Senior Citizens in Nova Scotia		10,000.00
Total		<u>\$85,000.00</u>

That it be further ordered that the Executive of the Board or its Sub-Executive, have authority to make decisions concerning the above or other grants from the Project Fund, 1964.

5. Mitchell Fund

Contributions from the Mitchell Fund for 1964 be as follows:

Maclean's Advertising	\$14,147.90
TV Missions	2,500.00
Radio Spots	1,000.00
Ontario Temperance Federation Toc Alpha Programme....	1,000.00
Toronto Inner City Radio Committee	2,800.00
Inner City Pastoral Counselling	800.00

6. Membership Fees

That payment of the following membership fees be approved:

Canadian Welfare Council, \$100.00
Ontario Welfare Council, Toronto, \$50.00
Canadian Institute of International Affairs, \$25.00
United Nations Association in Canada, \$150.00
Canadian Federation on Alcohol Problems, \$900.00
Canadian Conference on Social Work, \$25.00
National Conference on Social Welfare, \$10.00

7. Bursaries and Grants

That bursaries and (or) grants be provided for the following:

Loma Linda School, California	\$150.00
Western Canada School, Saskatoon	\$150.00
Summer School of Alcohol Studies	
Rutgers, The State University, New Brunswick, N.J.	
June 29-July 18, 1964	\$250.00
Summer Course on Alcohol and Problems of Addiction, Sponsored by The Alcoholism and Drug Addiction Research Foundation of Ontario, University of Western Ontario, May 3-15, 1964	\$150.00
Summer Course on the Antigonish Movement, Extension Department St. Francis Xavier University, June 26-August 5, 1964	\$175.00
Clinical Pastoral Training for Parish Ministers arranged by The Toronto Institute for Pastoral Training through The Division of Extension, University of Toronto, at the Toronto General Hospital, May 11-June 19, 1964	\$ 75.00
Clinical Pastoral Training for Ministers (5 courses), Dept. of Extension, McMaster University, Hamilton, commencing May 11, 1964	\$ 50.00
That a grant of \$2,600.00 be made in 1964 to the Religion Labour Council.	

8. Moving Expenses

That the moving expenses of the Rev. Gordon K. Stewart and family, from Chomedey, Quebec to Toronto, be paid from this Board's basic budget.

9. Furnishing Loan

That a grant not to exceed \$1,200 for the purpose of furnishing his home, be made from the Board's Literature Reserve or Literature Fund, without interest, and for a period not to exceed five years, to the Rev. Gordon K. Stewart, newly appointed Assistant Secretary of the Board, this loan to be available on request following this Board's Annual Meeting.

10. Mr. L. R. Anderson

That this Board provide an annual grant of \$400.00 to Mr. L. R. Anderson, Toronto, for his assistance with the work of our Homes and Institutions.

11. Gaol Visitation

That this Board continue supporting the work of Rev. G. W. Wright, Sudbury, Ontario, in the amount of \$800.00 annually; and Rev. W. W. Sherwin, Guelph, Ontario, in the amount of \$500.00, being honoraria and travel expenses for their work at the Burwash Industrial Farm, Sudbury, and the Ontario Reformatory, Guelph, Ontario.

12. Executive Committee

That the Executive Committee consist of the following members: Rev. George W. Birtch, Rev. J. R. Hord, Rev. Robert S. Christie, Rev. G. B. Mather, Rev. Stewart Crysdale, Rev. Gordon K. Stewart, Magistrate R. G. Groom, Rev. D. M. J. Buttars, Rev. Harry Martin, Rev. Callum Thompson, Mr. Harry Coote Smith, Miss Beatrice Wilson, Mr. William Powell and Rev. Maurice E. Nerny.

That the Executive have authority to invite the following persons to attend its meetings as Corresponding Members: Representative from the Board of Information and Stewardship, E. & S.S. Conference Conveners in the five central conferences who are not members of the Executive.

13. Sub-Executive Committee

That a Sub-Executive of this Board be appointed by the Executive, its members to consist of the Chairman, Secretaries in the Toronto Office of its Department, plus a ministerial and lay member of the Board residing in or near Toronto. This Sub-Executive will meet at the call of the Chairman to deal with emergency matters between meetings of the Executive which are held regularly in February prior to the Annual Meeting and in April, June, September and December.

14. Representatives

That the appointments to the following Board of Homes and Institutions be approved, and other appointments made by the Department and approved by the Executive:

Victor Home for Girls—Mrs. W. G. Berry, Miss Mary O'Keefe

Earls court Children's Home—Rev. Stewart Crysdale, Miss Mary O'Keefe

Niagara Ina Grafton Gage Home, St. Catharines—Rev. George Leck, Miss Mary O'Keefe

Fred Victor Mission—Mr. L. R. Anderson, Rev. John Hunter
Boys' Village—Rev. J. R. Hord
Hillcrest Lodge—Rev. J. R. Hord
Bold Park Lodge, Hamilton—Rev. G. K. Stewart, Rev. A. Young
Northdale Manor, New Liskeard—Rev. G. K. Stewart
Parkwood Manor, Waterloo—Rev. J. R. Hord, Miss Mary O'Keefe
Ina Grafton Gage Home, Toronto—Rev. J. R. Hord, Mr. L. R. Anderson
Griffith McConnell Home, Montreal—Rev. G. K. Stewart

15. Church and International Affairs Committee

That the membership of the Central Committee be as follows:

Mr. Harry C. Smith (Chairman); Rt. Rev. J. R. Mutchmor (Research Secretary); Rev. J. R. Hord (Secretary); Rev. Floyd Honey, Rev. Ernest E. Long, Rev. A. C. Forrest, Rev. Roy Webster, Rev. Peter Gordon White, Mr. Ralph Wilson, Mr. Donald Cameron, Rev. J. D. Ormiston, Rev. Robert Shorten, Rev. Sterling J. Kitchen, Miss Wilna Thomas, Dr. Katharine Hockin, Mrs. C. S. Patterson, Mrs. D. D. Campbell, Mrs. H. M. Wilkinson, Mrs. George Birtch, Mrs. Ryrrie Smith, Miss Emma R. Kaufman, Mrs. Walter Riddell, Dr. Margaret McCready, Rev. W. G. Berry, Rev. W. J. Gallagher, Rev. C. F. T. Poulter, Rev. E. M. Howse, Rev. Harry Martin, Rev. T. R. Davies, Rev. Carl Zurbrigg, Rev. W. Lorne Brown, Mr. Henry Langford, Mr. Willson Woodside, Mr. Murray Cotterill, Mr. Henry Jackman, Mr. William Jardine, Mr. C. H. Millard, Prof. W. S. McCullough, Prof. Charles Hendry, Prof. Martin Johns, Magistrate R. G. Groom, Very Rev. Angus J. MacQueen, Very Rev. J. S. Thomson, Rev. George Goth, Rev. James Finlay, Rev. A. Marshall Laverty, Rev. H. G. Forster, Rev. I. G. Perkins, Rev. Beverley Oaten, Mr. Reginald Gardiner, Colonel Bruce Legge, Mr. William Small, Mr. Fred P. Hotson, Rev. Charles R. Catto; Mr. Norman Vale (Corresponding Member); Prof. Paul Fox (Consultant), Mr. John Holmes (Consultant).

That the Chairmen of Regional Committees, be as follows:

Rev. Arthur Organ, Montreal; Rev. John Pottruff, Ottawa; Rev. Peter T. Ream, Edmonton; Rev. Sydney Bell, South Alberta; Prof. G. W. Simpson, Saskatoon; Rev. Ernest Rands, British Columbia; Prof. Gordon O. Rothney, Newfoundland.

16. Annual Report

That 9,000 copies of the Annual Report entitled, "Breaking the Barriers" be printed. It is understood that the responsibility for editing the Report will be undertaken by the Department.

17. Rehabilitation Work on Behalf of Young Men

That this Board contribute through the Board of Home Missions to the rehabilitation work on behalf of young men, being carried on at 549 Burrows Avenue, Winnipeg, in the amount of \$2,350.00 per annum, and to 553 Pritchard Avenue, Winnipeg, in the amount of \$2,100.00 per annum.

18. Social Work, Port Arthur—Fort William, Northwestern Ontario Area:

That this Board co-operate with the Board of Home Missions, in providing \$2,250.00 being half of the annual cost for salary and travel of Mrs. M. E. Chalmers, Church Worker for the Lakehead; and that the Presbytery of Superior be responsible for office and other costs.

19. Joint Committee on the Rural Church

That this Board, along with the Board of Home Missions and Christian Education, accept responsibility for the estimated expenditures of \$2,000.00 for 1964, to be apportioned as follows: Home Missions—\$900.00; E. and S.S.—\$900.00; and Christian Education—\$200.00.

20. Chaplaincy Literature Committee

That this Board contribute \$600.00, along with the Board of Home Missions, for the publication and distribution of a Quarterly Publication for Chaplains for an experimental period of one year. It is estimated that the total cost of such publication will be \$2,000.00.

21. Annual Payment

That this Board accept responsibility for paying \$500.00 a year as a part of the salary of the Rev. Fred J. Douglas, Secretary of the Inner City Council, Winnipeg. (Dr. Douglas' salary is provided by the Board of Home Missions. The above noted small amount is our contribution toward this expenditure.)

22. Audited Reports

That the audited reports received from the Homes and Institutions be reviewed by the Secretary who will report concerning them to the next meeting of the Executive of this Board.

23. Bank Balances of Homes and Institutions

That this Board recommend that each Home and Institution set up a Reserve Fund to be used for capital improvements and expenditures.

24. Insurance and Taxes

That this Board establish a policy whereby the Boards of Homes and Institutions would be responsible for the renewal and payment of insurance in force on property and buildings, and the payment of taxes.

25. Local Boards

That the nominations for local Boards of Homes and Institutions, be confirmed.

26. Limit to Borrowing

That the Board's limit on borrowing to meet capital needs for the erection, furnishing, and equipment of residential Homes for Senior Citizens be 60% maximum. It is noted that a \$50,000 limitation on loans by incorporated Boards of Hospitals, Homes and Institutions is now in existence by authority of the General Council.

27. Self-Contained Units for Senior Citizens

That in regard to the capital costs of self-contained units for Senior Citizens (couples and singles) there be no percentage requirement as above but each financing operation is to be undertaken only after consultation with and approval by this Board and its Executive.

28. Centennial Evangelism Committee

That this Board confirms the appointment by its Executive of the Centennial Evangelism Committee consisting of the following members:

Rev. Gordon C. Hunter (Chairman); Rev. Warren H. Bruleigh, Rev. Carson W. Duquette, Rev. Rex R. Dolan, Rev. R. J. D. Morris, Rev. W. O. Fennell, Miss Anne Ward, Miss Dorothy Young, Mrs. W. B. Cruikshank, Mr. Gib Mackie, Mr. Ralph Wilson, Mr. Addison H. Tallman, Mr. Armand L. Manness.

Secretarial Staff: Rev. J. R. Hord (Secretary); Rev. Stewart Crysdale, Rev. Robert S. Christie, Rev. G. B. Mather, Rev. Gordon Stewart, and grant the Executive of this Board power to increase the membership of this Centennial Evangelism Committee, keeping in mind regional, ministerial and lay balance in representation.

29. Survey

That this Board confirms the action of its Executive in authorizing the conduct of a National Survey of Religion in Canadian Life, conducted by the Rev. Stewart Crysdale under the general supervision of the Centennial Evangelism Committee.

30. Grants to Conferences on Evangelism

That the Executive be authorized to make grants for Conferences on Evangelism, as follows: Whitby, Hamilton, Montreal and Ottawa, Chatham, Manitoba and Saskatchewan, and the Lakehead (Fort William-Port Arthur); and Parksville, Vancouver Island, B.C.

That a grant of \$2,000 be made to the Berwick Camp, N.S., in 1964, without precedent.

That the Executive be authorized to deal with other requests that may be received for assistance in connection with Conferences on Evangelism.

31. Grants to Other Conferences

That the Executive be authorized to make grants to Conferences of a special nature, such as the Church and International Affairs, and the Church and Agriculture.

32. Special Donation

That this Board make a grant of \$250.00 to the Martin Luther King Fund, 183 Hillhurst Blvd., Toronto 12, and a grant of \$250.00 to the Africa Defence and Aid Fund, 211 East 43rd Street, New York, N.Y.

33. Church and Industry

That this Board authorize the setting up of three Conferences on the Church and Industry, one in the West, one in the central Conferences and one in the Atlantic Provinces.

34. WoodGreen Training Centre, Toronto

That this Board provide a grant to the proposed WoodGreen Internship Programme in amount of \$3,000 on the basis of a \$13,000 overall budget.

35. Winnipeg Inner City Council Project

That this Board continue its grant of \$800 to the Winnipeg Inner City Council Project.

36. Conference on Homes and Institutions

That this Board authorize a Conference of Superintendents, Chairmen (or) Treasurers of Homes and Institutions, under the direction of this Board, to be held during 1964.

37. Homes and Institutions

That the Board express its appreciation of the services rendered by the Chairmen and Members of the Boards, Superintendents and Staffs of Homes and Institutions and especially for the service of those responsible for beginning work in newly established Homes.

38. Cedarvale School for Girls Property, Georgetown, Ontario

After an extensive study of the work among disturbed children at the Cedarvale School for Girls, Georgetown, Ontario, which led to the closing of the Cedarvale School, as of August 31st, 1963, and after an independent judgment by Mr. Burne Heise, former Deputy Minister of Welfare, that this Board concurs, with regret, in the recommendation of its Executive that the Cedarvale property, be leased or sold, on approval of the Executive.

39. Boys' Village, Toronto

That this Board accept a recommendation of its Executive that on receipt of a more complete evaluation of the work of Boys' Village, Toronto, that a loan be made to this organization, in an amount not exceeding \$50,000, to be applied toward the cost of a new School for disturbed boys and girls on new property in the region of Sheppard Ave. and Keele St., Toronto, to be known as the Cedarvale School, and that the loan be secured by a first mortgage on the land concerned of two-thirds of the total cost, not exceeding \$50,000, toward the cost of the building, to be known as "Cedarvale" School, from the Boys' School of Ontario Reserve Fund.

40. Request to General Council for the Erection of Nursing Homes

THAT WHEREAS we have received requests from the Boards of the Agnes Pratt Home, St. John's, Newfoundland; Tantrammar Haven, Sackville, N.B.; and Oliver Lodge, Saskatoon, Sask.; and Fair Haven Homes, Vancouver, B.C., for permission to provide nursing care for their residents:

BE IT RESOLVED THAT This Board express its general approval of the policy of erecting Nursing Homes in conjunction with certain of our Homes for elderly citizens and authorize its executive to study the cost and problems of operating such Homes and if, in the light of this study, such a development of our work appears feasible, a request be forwarded to General Council for the establishment of such Nursing Homes.

41. Institute of Family and Personal Counselling

That the Secretary on behalf of this Board, consult with the Boards of Colleges and Secondary Schools, Christian Education and Home Missions, with a view to extending the work of the Institute of Family and Personal Counselling.

HARRY COOTE SMITH,
Chairman.

J. R. HORD,
Secretary.

Order This Report

NOW !

We urge ministers and lay leaders to order a sufficient supply of this report and make available through literature racks or distribute as complimentary copies to interested individuals, both within and beyond the membership of the pastoral charge.

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REGIONAL DEPOTS

(Continued from page 106)

1961 world community of which they see so little but are so suddenly entering.

(3) To introduce into our northern communities a vision of God's family believing and serving in a new and meaningful way.

(4) To provide a new avenue of service for young Canadians of all races at a time when the role of the Churches is changing from a paternal, institutional one into a fraternal, reconciling one.

(5) To help in leading Canada's Churches toward a new policy of co-operative ecumenical approach to the nation's new kind of need.

(6) To provide the spiritual-philosophical complement, from the Churches' side, to the new community development policy of Government.

Camp Programme: Programme will be structured on the usual World Council of Churches Work Camp lines, with about six hours of daily manual labour on (1) A new Anglican Church and (2) the not-yet-completed Band Hall. Time will also be made available for the campers to participate in the work of net-fishing with the fishermen of Split Lake. There will be a two-hour period of carefully planned ecumenical religious study and discussion of Canada's problems; another period of organized recreation, and also time for campers to visit homes in the Community on the invitation of the people. In the evenings games, square dancing, and creative cultural exchanges will be organized. The camp programme will also include leadership training sessions on youth programme planning, the use of programme facilities, etc.

Number of Campers: Ten Indian Canadians, ten non-Indian Canadians and ten overseas students; an equal number of young men and young women in each sub-group. Age: preferably 18-25.

Co-director: Mr. Stephen Beardy (Anglican Deacon at Split Lake)
Mr. and Mrs. Douglas Brown (Welland, Ontario)

Housing: The Split Lake Teacherage, parsonage, and school provide ample cover, but if necessary, tents can be erected as well. Each camper should bring his own cup, plate, knife, fork, spoon and bedroll.

PROVOCATIVE QUOTATIONS

The Church and Our Canadian Indian

"When I started in Indian work I felt a whole new approach must be taken in keeping with modern theology and modern times. My concern at first was more for changing attitudes of non-Indians than to work with Indians. I shall never forget the unbelievable and shameful indifference towards Indians and their problems, as was shown by most church people in this province. The depressed feelings, poverty, and hopelessness, for most Indians was heart-breaking to witness.

"At the moment in southern Saskatchewan there are no plans that are worth a hill of beans to help Indians in an economic way; and that no encouragement or assistance is given whatsoever for family integration off reservations, that nearly all of our people are on social welfare and no plans whatsoever for satisfactory employment are available for the average Indian; there are no social or child welfare workers for Indians or reservations in Saskatchewan; that there is some integrated education, but what has been established in the past six years has been in the face of much opposition; that some day parliament will make some changes in the Indian Act to give Indians more freedom on their reservations in handling their own affairs, but little, if anything else is even in the making to meet the real needs of the Indians"—EARLE STOTESBURY, *Lumsden, formerly of the Round Lake Mission, Grenfell.*

Moral Issues

SHOULD THE CHURCH SPEAK OUT

On the Question of Moral Issues?

REV. R. S. CHRISTIE, *Vancouver, B.C.*



Here is indeed a lively question—one with a long history.

Perhaps no other Church in Canada—or on the North American continent for that matter—speaks out officially and unofficially (through its individual clergy and members) on questions concerning the moral welfare of society as consistently as does the United Church. Yet, within its ranks, there is a sizeable division of opinion as to its right to do so, or the propriety of such action. The numbers of our clergy and people are not few who would question both—though not all for the same reasons.

So I ask, has the Church a God-given responsibility to teach, protect and uphold the highest moral standards and practices possible for all men everywhere? Did it in

times past ever receive such divine mandate? What authority has it for considering itself, or being considered "the conscience of the State"?

Turn to the earliest specimens of recorded history and you will find expressed a striking concern for the mode of men's relationships one to another. Even in pre-Hebraic times an honest attempt was made to codify rules of conduct that would produce a semblance of common morality and order out of social chaos and anarchy. Enlightened and religiously motivated leaders, such as the 14th Century B.C. Egyptian king, Ikhnaton, recommended forms of moral behaviour and religious practice under which all men would be fit to survive, as over against the prevailing and primeval law of the survival of the fittest. These solitary lights in the pagan darkness were rapidly multiplied in Old Testament times. The voice of the Hebrew prophet spoke out fearlessly against immorality, exploitation and social injustice of all kinds—even defying kings as they declared "Thus saith the Lord God!" Well out in front were the 8th Century prophets who warned or wooed men up towards the high water mark of social rectitude by their God-inspired preachings and moral proclamations.

Then came the dawn of the Christian era with the birth and ministry of our Lord. In Jesus Christ the Fatherhood of God and the brotherhood of man were so wed as to issue in fresh insights and hitherto unreachd concepts of human relations and interdependence. Every man became his "brother's keeper" and the strong were challenged to conceive of their strength as a gift from God whereby they might defend and uphold the weak. Proclaiming the intrinsic worth of every soul in the sight of God the Father, our Lord repeatedly denounced social attitudes and corrupt or immoral practices that victimized the weak and defenseless among men or stripped them of their manhood.

As witness to the teaching and example of their Lord the disciples, and later the Christian Church itself, became the matrix out of which emerged, and continues to evolve new concepts of ethical practice and moral behaviour on the part of all who name Christ's Name—and many who don't! He who had looked into the heart and mind of Jesus and accepted Him for who and what He was, knew in his inmost soul that from henceforth he must strive to be an ethical and moral man—because first he was "Christ's man", a Christian.

Thus down through the centuries of the Christian era to our own time the Church, through its leaders and people, has maintained a place in the vanguard of moral reform, and rightly so! The white slave trafficker, the dope smuggler and peddler, the profit-motivated brewing and distilling interests, the gambler and racketeer, the producer and purveyor of obscene and pornographic plays, pictures and printed matter, among others, have been the objects of the Church's scorn and organized opposition, the target of its political protest. In very truth the Church has served well as "the conscience of the State" by championing the rights of the ordinary man to life, liberty, human dignity and a true sense of personal worth—along with a decent standard of living. Because of its unceasing efforts and influence the little man can now almost call his soul his own, and is better informed and better off, at least in the western world, than ever before in history.

Still the battle for man's moral and social survival goes on, for the exploiters, like vultures, await the opportunity to settle on and devour their prey. The tragedy is that too many people (churchgoers included) allow themselves to be accessible and willing victims. Some might even be numbered among the exploiters. These cry out "Let the Church be still! This is not its business! Let it stay within its cloistered walls and preach the gospel (as long as it's a harmless one, unrelated to the hard facts of everyday life)." Above it all the Christ of Calvary cries to His Church as did Elijah in a more ancient day—"How long halt ye between two opinions? If the Lord be God, then follow Him!"

WHAT IS MORALITY?

Editorial, Globe and Mail, June 20, 1963

The Profumo case has prompted a good deal of discussion about morality, not only in Britain but throughout the Western world. Much of this discussion has perhaps been more about immorality, heavily larded with sniggers. But there have been pronouncements from pulpits and other high places, and the tendency has been to view the activities of Mr. Profumo and his friends as an exception to rather than an expression of British society. As Labour Leader Harold Wilson described it this week to the House of Commons:

"What we are seeing is a disease excrescence, a diseased and poisoned appendix—a small and unrepresentative society that makes no contribution to what Britain is and still less to what it can be."

But is he right? The sniggers suggest that he is not.

Mr. Profumo committed a number of moral offenses. He was involved with a harlot. But more important, he lied about his involvement to Parliament. This was moral offense in its sharpest and clearest form, readily comprehensible to Parliament and the people, and making condemnation a simple matter. So Mr. Profumo was condemned. But can an honest Britain—or an honest Western world—leave him alone in his guilt?

The popular press of Britain has screamed righteously on its editorial pages about the immorality of Mr. Profumo and his friends. But in its

news columns it has used that immorality to boost its circulation, offering huge sums of money for the diary of a harlot. How can it justify such a divided standard?

It is all a part of what the popular press defines as human interest, and if the human interest, so-called, is not inherent in the story, then the press will supply it with innuendo, all built around the seamy side of life. Is such a press not a procurer of immoral sensations?

But even the press and Mr. Profumo are not alone in guilt. Why do the newspapers purvey immorality? Because they have customers. If the public did not want smut the public would not buy it. This does not exonerate the press, as Lord Shawcross this week told a group of Commonwealth journalists. "I have heard newspapermen say the public has a right to be given what it wants," he said. "Any prostitute can say the same."

If the press is a prostitute, it has a customer, the public, and that public cannot escape its share of the guilt.

The truth is that none of us in this so-called literate world of the West can hold up his head. We no longer know a moral yardstick to use; we have smashed it. Our whole tendency is to compromise. The compromises are the more spectacular when they involve sex, but immorality does not have to be a sexual thing; it does not have to be adultery or prostitution. It occurs every time we pare a standard, and we pare them every day, in Canada as well as in Britain.

This paring takes a hundred forms. Look at the violence and corruption by labour hoodlums in this country and the United States. They have been permitted to tread principles into the mud because politicians thought they represented votes. Is a politician who prostitutes principles for votes less venal than a politician who sleeps with a whore? Look at the lies told by politicians in our last Federal election. Was it worse for Mr. Profumo to lie to Parliament than for these to lie to the Canadian electorate?

Look at the ordinary citizen who cheats on the traffic laws, on his expense account, on his income tax return. Is he so pure that he can cast the first stone?

One cannot compromise with principle and have principle. Yet we compromise it every day, and justify ourselves by saying: But it was just a small compromise. Until there is no principle left.

Stoning Mr. Profumo will not shatter the dark mirror that he holds up to ourselves.

MISSION, NOT MORALS

(The British Weekly, Edinburgh, November 7, 1963)

The Christian ethic makes no sense and has no point apart from belief in Jesus Christ. Departure from or uncertainty about the validity and relevancy of Christian ethical standards in the life of the nation is the inevitable consequence of extended non-acceptance of the Christian Gospel. We are therefore in a situation in which the great need of our time is mission, rather than morals. For the latter is the fruit of the former, not a substitute for it.

It is in this analysis that the anxiety of many lies in the current tendency to make certain moral standards the be-all and end-all of religion. Yet in fact the essence of religion is not negative rules about living, but a positive conception of a way of life. When religion reduces

itself to a series of prohibitions without explanation, it becomes less than the religion of the New Testament. In particular it has substituted legalism for Life and an arid "puritanism" for the gaiety of Christian living.

The Church can never dare to stand back from, or cease to proclaim, a positive Christian morality, nor can it fail to make clear what the Christian standard is in prominent moral issues. Yet it dare not at the same time allow to be created—or some would hold extended—the public image that it is nothing more than a body which condemns, without question or explanation, so much that goes on in the world.

It is one of the least happy features of the big issues involved in the "charity-chastity" discussion as it has been lifted out of context by all kinds of commentators that these two "virtues" have been set down as opposite choices from which one must be taken and the other left. The Christian Church has a duty when it is asked to say what the Christian ethic in human relationship is, to make clear that it regards the Christian community as under the standard of chastity. It must also bear witness to its belief that disregard of this standard in human relationships outside the Christian community is full of danger to the security of the basic principles of sound human living. It must never on the other hand speak as if this one virtue, chastity, is either the whole of the Christian ethic or the most important principle of the Christian ethic. That principle is charity in the full, theological sense of that under-estimated word.

It is because this is the core of the Christian Faith that the great need of our time is the proclamation of the whole Gospel in mission rather than declamation of part of the Christian ethic as morals. It is also the promise that the Christian faith in action will be marked by compassion rather than condemnation, by grace rather than by law, by Christ rather than by rules of behaviour. The centrality of charity in the Christian Gospel is the guarantee of the witness of Christians to chastity, and honesty, and unselfishness, and truth, which are the fruits of, not the substitutes for the Spirit.

EVASIONS OF THE MORAL CHALLENGE

REV. G. B. MATHER

The moral challenge confronts every man in some way. All of us are affected by its claims, whether in mild or intense degree, whether by internal conviction or by external compulsion. But human beings have proven themselves exceedingly adept at evading the moral challenge. We resort to all sorts of excuses and stratagems to escape its unwelcome demands.

What follows is an attempt to analyze some common evasions that have grown into popular patterns of thought. (In this paper the term "moral" is understood as pertaining to "what is right", not as pertaining to "what is customary", that is, the popular instead of the earlier or root sense.)

"Everybody does it." This argument makes practice the standard of behaviour. All of us are affected by it, probably to an extent that we do not realize. What people do and what is commonly accepted in our society has a way of *seeming* right. The argument from practice is often used in a negative manner as well, for the destruction of standards. The publication of the Kinsey reports, showing a widespread departure from

Judaco-Christian norms has undoubtedly been used to encourage a further abandonment of the same norms. The known incidence of cheating and graft is a strong inducement to the individual to join in. The closer contact in our time of peoples of different societies with varying standards gives an appearance of relativity to all moral values.

"Outmoded": One of the commonest evasions is to depict some standard as belonging to the past but now superseded. Reasons why a standard possibly *should be* left behind are not stated but only assumed. Those who uphold the standard are scorned for their "rearguard action", though a rearguard action for right is surely worthy of respect above riding the crest of the wave for evil.

"Sophisticated": Sophistication, the ideal of the smart set, seems to be compounded of superficial cleverness, worldly success, a highly subjective picture of what is socially acceptable, and disdain for simple moral realities. Its breeding ground is the clique or faction of people reflecting each other's views, the type of group that C. S. Lewis has analyzed with rare perception in his essay "The Inner Ring." Sophistication is worlds apart from wisdom, and constitutes one of the false standards of our day.

"It's no worse than . . .": A favourite evasive tactic is to justify a questionable practice by comparison with another practice as bad or worse. But "two wrongs do not make a right" and this kind of argument accomplishes nothing except self-deception.

"Compensating Morality": A person who feels uneasy about failure in some duty may compensate by meticulous and emphatic adherence to other duties. A classic example is the Pharisees whom Jesus charged with tithing mint and dill and cummin while neglecting the weightier matters of the law.

"Hypocrites": Jesus applied this biting censure to the Pharisees who, he said "cleanse the outside of the cup and of the plate, but inside they are full of extortion and rapacity." Hypocrisy is an act of dissembling, a deliberate breach between appearance and practice. The charge of hypocrisy is frequently levelled today, but the intent often seems to be to make appearance correspond with practice rather than the other way around. In such cases the charge of hypocrisy is being used as a lever to break down some resented moral requirement.

"Puritan": In our time this has become a term of abuse that is likely to be applied to anyone who takes a moral position. The standards of the historical Puritans can indeed be questioned and some of these standards may be rejected on the ground of authentic Christian ethics. But the Puritans also inculcated some ideals such as industry and honesty that we are all too likely to lose and will discard to our peril. The use of "Puritan" as a term of abuse is a symptom of the disintegration of moral values.

"It's funny": Humour, at its best one of the most wholesome aspects of human life, is also one of the most powerful means for the breaking down of mental resistance.

"Exposed!": Sensational journalism employs the exposé extensively and other communications media participate as well. Here again it is important to distinguish between justifiable and unjustifiable use. "Take no part in the unfruitful works of darkness, but instead expose them" wrote Paul. Evil may be brought to light for the sake of overcoming or exorcising it. Unfortunately evil may also be exposed for the sake of inquisitive interest or erotic pleasure. The recounting of iniquities,

whether factual or fictitious, presents a double appeal: to participate vicariously in something secretly desired and at the same time to enjoy an aloof, Pharisaic superiority. This two-fold temptation is the motivational basis of a great deal of "literature" and the force by which, under pretense of righteousness, a vast amount of evil is disseminated.

"Man of Distinction": Things having no essential or casual connection can be presented in juxtaposition thus establishing a mental association which may powerfully determine behaviour. This principle is used with great success in advertising. Cigarettes and alcoholic beverages may be and often are associated with good health, attractiveness, athletic prowess, success and other popular values. The "Man of Distinction" advertisements for an alcoholic beverage constitute only one example of the strategy constantly employed. It is by no means inconceivable that we might have an advertising campaign associating alcoholic beverages with safety on the highways, beginning with subtle and indirect suggestions but progressing toward a positive, direct connection.

"Against sin": Being against sin is often derided as the acme of all that is trite and platitudinous, and therefore without significance. It is also worth noting that, when the expression of simple conviction "against sin" has been stifled the presentation of sin with art, skill and imagination goes on apace. The individual is likely to find more mention of sin on the average newsstand than in the most sternly prophetic sermon. The ridicule of those who are "against sin" and the relish of the seductive presentation of sin go hand in hand.

"Negative": There is a similar dislike of what is "negative", especially restrictions upon behaviour. This may indeed be justified and a healthy emphasis upon the positive is much to be desired. Nevertheless, life is not all sweetness and light, and the negative is part of the total of reality. Sometimes the negative is more urgent than the positive, as the "Stop" sign before a washout takes precedence over the "Detour—this way" sign. The Ten Commandments, occasionally criticized for their negative form, may well be regarded as the necessary "Stop" signs of life—though the presentation of a positive gospel should follow soon after.

"Doing the right thing for the wrong reason": These words from the mouth of Thomas à Beckett in T. S. Eliot's play *Murder in the Cathedral* describe a subtle and powerful evasion. The conspicuously correct action may well conceal an inwardly corrupt intention, and enable the latter to lodge tenaciously. But Christian faith demands purity of heart and makes love its central value.

"Doing the wrong thing for the right reason": In Robert Anderson's play *Tea and Sympathy* the young wife of a college headmaster enters into a sexual relation with one of the students from a motive of compassion. The playwright builds up a plausible situation and the woman's act, seen in the light of its charitable intention, seems acceptable, even admirable. Unfortunately, moral action has an objective reference as well as a subjective quality; it entails relationships in a far-reaching network that can be disrupted, not only by an ill-intentioned act, but also by a well-intentioned one. On the basis the wife's action, is seen to be misguided and, in spite of its commendable motivation, immoral.

"You can't legislate morality": Too often, indeed, we have tried to legislate morality, depending too exclusively upon legal enactment. But to dismiss law altogether is another matter. The opinion, that "you can't legislate morality" is by itself a dangerous half-truth. The decision

of the Supreme Court of the United States against segregated schools did not produce integration, but it did raise a standard toward which the practice of the nation is slowly, with great pain and upheaval, approximating. Can anyone say that the decision has not had a mighty moral influence?

"The law is being broken; therefore we must change the law": Laws lacking sufficient public support can frequently be broken without penalty, the police hesitating to press charges where the law is generally unpopular. Enactments that no longer command popular assent present a real problem not only for the police but also for the courts and the legislatures, and citizens should be sympathetic to the possible need for change. But advocates for change base their arguments too often upon the mere fact that the law is being broken, disregarding fundamental considerations of right and wrong. What is frequently needed is not a change in the law but the mustering of public opinion to support the law.

This list of popular rationalizations is by no means complete, and can be supplemented out of the reader's own observation and conviction. Indeed, since each of us has a "blind spot" for his own excuses, the sharing of convictions can render evasion more difficult and the honest facing of our moral challenges more likely for us all.

MORALITY — U.S.A.

(From an Article by J. ROBERT MOSKIN in "Look," September 24, 1963)

Rarely will two Americans agree on who is immoral or what is the moral thing to do. We are adrift without answers. We want to know:

- Am I immoral if I don't want a Negro living next door?
- Am I immoral if I pad my income-tax deductions?
- Am I immoral if I let my daughter go on an all-night beach party?
- Am I immoral if I object to giving "economic aid" to a lot of primitive, probably lazy, countries?

However you answer these questions, many Americans will disagree.

Aware that pressures on our moral ideas worry many Americans, the editors of *Look* assigned me to talk with a broad selection of thinkers and leaders who are concerned about where America is going. The heart of their message is a warning: We are heading into danger. We are in the midst of a moral crisis because the great majority of Americans, who want to try to live moral lives, no longer can be certain what is right and what is wrong.

Most Americans hate to admit we are in a crisis. But its bitter fruits are all around us: the beatnik, the racist, the wild kid, the price-rigging executive, the pregnant high-school girl, the dope addict, the vandal, the bribed athlete, the uncared-for aged, the poor, the criminal. Television depicts shoot-'em-up violence as the American way, and the movies uphold stardom as a warrant for four husbands and a lover.

Who Has Enough Courage? Since we live in a society without a supreme moral authority, where can we get moral standards?

Not from the church, says Dean Samuel Miller of the Harvard Divinity School. "The church has become almost as monastic as the orders in the Middle Ages. There seems to be no connection between what happens in the church and what happens in society, except that people living in a desperate age use it to tranquilize their disturbing experiences—like some kind of lullaby." Not from an elite serving as a moral example, says Dean

Miller. "Morality depends on images of excellence. In the Middle Ages, this is what the saint was. We know what a rich man is, a scientist, an astronaut—but we don't have an image of moral excellence."

Those who have the courage to set their own moral standards belong to a "personal elite," according to the renowned Protestant theologian Paul Tillich. "They have the courage to say 'No!,' and this is a very great courage in certain societies. The individual has in himself essentially the responsibility to form his convictions and act accordingly. If conflict with society cannot be avoided, he has the responsibility to sacrifice himself."

The enormous material success of our industrial society has brewed this conflict between the organization and the individual conscience. It also gives us another serious moral problem: How can all Americans share our affluence? We already need only a fraction of our rapidly growing labour force to produce the goods we consume. How can men live when there is no work?

Do Scientists Spread Immorality? In great measure, the scientists are responsible for our moral crisis. Their discoveries—the computer, the Bomb, the oral contraceptive, the subconscious—have damaged man's traditional sense of responsibility. The most dangerous problem science has presented us is whether we shall use nuclear weapons. Says Dr. Oppenheimer, "The notion that we could have a great war and not use the stuff is even more dangerous. Virtuous nations are not virtuous when at war, although this is still a view held by some—despite Hiroshima."

Can We Mix Morals and Profits? Another institution with a moral responsibility in America is business. Business, on occasion, fails to provide moral leadership because profits and morality frequently clash.

Many businessmen have discovered that higher standards of morality in business are not only necessary, but profitable. Etherington says, "The minute an individual steps out of line, he makes a problem. There is a practical reason, too, for being moral. We need to have everybody retain his own initiative about deciding what is moral—and doing it."

But the big-business organization often forces the individual to violate his conscience, to survive by conforming. Says Irwin Miller, "One of the dangers of bigness is the smothering of the individual." And Professor Argyris adds, "You are not asked how the sale was made. Morality is going down and will slide further unless we change the basic guts of the organizational world we have created."

Other organizations, such as universities and labour unions, suffer from the same immorality. Governor Romney says of labour leaders, "Some are out to win, regardless of what it takes. To the extent the union leader is under the same temptation as the politician to make demagogic victory his prime consideration, there is a tendency to use union power for selfish and pressure reasons."

Have the Churches Failed? The churches are the third American institution with a moral responsibility. They too have failed to supply moral leadership, and because their responsibility is the greatest, their failure is the worst. Harvard Divinity School's Dean Miller says, "The church simply does not have a cutting edge. It has taken the culture of our time and absorbed it. It's ghastly that the church is run not to serve the reality of human beings, but to conserve institutions." Yale's Chaplain Coffin agrees: "We churchmen are gifted at changing wine into water—

watering down religion. The problem of the church today is ineffectiveness. We've never had attendance so high and influence so low, and maybe the two are not unrelated."

Church leaders blame the churches' failure to be relevant to the tough moral issues of today on (a) their belief that moral leadership should be limited to private actions—drinking, dancing, smoking, etc.—and (b) the intense competition among denominations. "What we have sold out to," says the Rev. John Morris, executive director of the Episcopal Society for Cultural and Racial Unity, is "financial strength and a successful career for the clergyman, the rising executive."

Is Money Our God? In our society, money is worshipped as the root of all happiness; it is more godlike than God. Says one young businessman, "Making \$40,000 a year will be like getting an A on your report card." How far will you go to win your A? Many an American will connive, lie and stomp over friends and competitors. Our second moral dilemma over money results from the current idea that chiseling a big impersonal company is not really stealing at all.

Personal morals often surrender to the worship of money. Supermarkets are especially vulnerable to "amateur" thieves, 80 per cent of whom are women. One example: 500,000 supermarket shopping carts disappeared last year; at an average cost of \$30 per cart, this comes to \$15 million. One expert estimates that 15 per cent of your food bill goes to cover what customers and employees take, salving their consciences with the thought that the big company can afford it. (The real question is: Can you afford it?)

Edward De Courcy, the editor of the weekly *Argus-Champion* of Newport, N.H., and president of the International Conference of Weekly Newspaper Editors, says, "We who cover the small-town police station see the immorality of the driver who purposely breaks the law, while urging his kids to keep an eye out for a possible police cruiser in the rear. This is the guy who brags about cheating on his income tax, lies about his kid's age so he can get him into the show at half price, brags about getting his ticket fixed, and then wonders why his kid cheats on exams."

Where Do Your Children Learn to Sin? Dean Samuel Miller asks, "How do we transmit any moral ethos from one generation to another in America? I see no sign of it being done in the home, where it can be done best, and what's being done in the church is extremely inadequate. There is something radically wrong with a society that does not know how to teach its children to behave in that society."

Professor Perlman of the University of Chicago concurs: "There are just too many freedoms kids have, and therefore too many temptations—cars, late hours, parents afraid to say, 'Be home,' parents pressing children to date earlier. The most important thing is the kids are not feeling inner-directed, not knowing who they are and where they are going."

Parents pile on pressures to make good grades, to get into a good college, to choose careers and mates early. Says Princeton admission director Alden Dunham, "Parental ambitions are often tied more to concepts of social prestige than education." The result of such pressures are seen in widespread college cheating, vandalism and promiscuity.

But Dean Monro of Harvard also feels that young people today are increasingly concerned about moral issues. He says, "What I've got here is concern, and this is true of a lot of colleges. It's important, it's growing, and it's intelligent."

What the experts are saying about almost every aspect of American morality today is: In a rapidly changing world, we have lost our traditional moral guidelines. But we are groping, painfully and often blindly, for new standards that will enable us to live morally and decently. Almost all the thoughtful, worried people I talked with believe that, unlike people in so many past ages, we have achieved some freedom of choice. We have choices to make about power, money, sex, prejudice and our role in the world. We must find a new moral code that will fit the needs of the society we live in. We have a large measure of freedom to carve out lives we regard as moral—if we will take the risks to pay the price.

FAMILY LIFE WEAKENS

("The Christian Century," June 26, 1963)

Statistics recently released by the Population Reference Bureau are a staggering commentary on the state of family life in this country. According to the bureau, 400,000 of the 1.6 million marriages in the United States in 1963 will end in divorce. Three million children in the nation now have divorced or separated parents. One baby of every 20 born in the United States in 1963—or approximately 224,000—will be born to an unmarried mother. The number of births out of wedlock is nearly twice what it was in 1950 and nearly three times what it was in 1940. Paralleling such depressing statistics are certain sociological developments. The average family size is declining to 3.4 children per married woman; two-thirds of American women are now married before age 21; 77,000 married girls attend high school; one of every three women in the United States is in the labour force. Although these paralleling sociological developments undoubtedly weaken American family life, the major factor contributing to this delinquency is the widespread decline of reverence for the marriage vow, the home, the family, the sexual relationship. When a generation concludes—as many in this one have—that in regard to sexuality nothing is inviolably sacred, nothing absolutely forbidden, nothing degrading which sophistication cannot redeem, it is on its way to domestic ruin. The warning signs are up; we have already travelled a long way down the road which destroyed Rome.

Gambling

NATIONAL LOTTERIES IN CANADA

*(A Brief Presented to the Ontario Committee on Taxation on behalf of
The United Church of Canada)*

I

INTRODUCTION AND SUMMARY OF ARGUMENTS

We know that there is considerable pressure for national lotteries from certain groups and organizations within our country. There is the possibility that our federal and provincial governments might yield to such public pressure believing that this would be an easy method of raising revenues for worthy projects within the state.

The United Church, through the Executive of General Council (the highest court of our Church) has therefore asked us to prepare and present

a submission to this Committee on the subject of National Lotteries in Canada.

The United Church of Canada has consistently opposed gambling in any form, including legalized lotteries. We believe that good ends do not justify bad means and that finally bad means will corrupt the loftiest ends. We also believe that the position of government is not to foster human weakness, such as gambling which is a form of greed, but rather to curb such instincts. From our study of the history of lotteries we discover that invariably they have been harmful to the community, undermining the principles of a sound economic order and inviting criminal elements in society to flourish. From a religious viewpoint we believe that a stable government and economy must be based on solid moral foundations of trust, integrity, industry and the spirit of service. Gambling threatens these virtues.

Again we affirm that the General Council of our Church, our various Conferences (London, Toronto, Bay of Quinte) and our Presbyteries have expressed their strong opposition to National and Provincial Lotteries in Canada.

II

HISTORIC SETTING

To have even a general understanding of the lottery question, it is necessary to be informed about the history of this type of activity in various parts of the world and especially in North America.

State lotteries have a long history in Europe. The one best known in Canada is the Irish Sweepstakes. The state accepts some responsibility for its operation, but this lottery is essentially a private undertaking. The small group of owners have become quite wealthy, most of them being millionaires. We shall see in a later section the relation of this lottery to charity.

The British Premium Bond Lottery, in which capital is not involved only the disposal of interest, was expected to attract large sums of money and thus be a "savings" feature in the fiscal policy of the United Kingdom. This hope has not been realized, as indicated by the fact that only 2% of the United Kingdom gambling money can be listed under the heading of the Government's Premium Bonds Interest Lottery. In other words the United Kingdom gambling statistics for 1962 was almost £1,000,000,000; the total for the Premium Bonds Lottery was a mere £15,000,000.

Legalized Lotteries have had a dark history on this continent. The Louisiana Lottery of some years ago was the culmination of many smaller lotteries. Considerable corruption developed and even the structure of the State government was endangered. This situation was so serious that almost every State in the Union wrote into its Constitution an anti-lottery section. Nevada is the exception; but we also discover that Nevada's crime rate is double and its suicide rate triple the national average. Recently New Hampshire has favoured a state lottery on a heavily controlled and limited scale. The legalizing of lotteries in New Hampshire raises such questions as the use of the mails for gambling purposes and the pouring of money from other states into New Hampshire for gambling purposes.

When Thomas E. Dewey was Governor of New York he took a strong stand against gambling, saying in part: "The entire history of legalized gambling in this country shows that it has brought nothing but poverty, crime and corruption, demoralization of moral and ethical standards and ultimately a lower living standard and misery for all people."

III

CRIME IN NORTH AMERICA

The general subject of gambling, and lotteries in particular, must be understood in the light of the nature of the participants and the community in which this activity is carried out. It is to be noted that the United Kingdom is a homogeneous population, with a long history of respect for law. Only recently have gangs of criminals appeared in London, and these on a much smaller scale than on this continent.

In North America there is a mixed population, with a continuing pioneer psychology. The people of this continent have a long record of hard work, hard play, hard drinking and hard gambling. Moreover, North America has had, and continues to have, a difficult time with law enforcement. North America has had a bad history of gangdom and crime syndicates.

Increased gambling always proves attractive to highly organized and powerful crime syndicates. Attorney-General Robert Kennedy, who has headed a campaign against organized crime in the United States, wrote in the *Atlantic* for April 1962, "No one knows exactly how much money is involved in gambling in the United States. . . . What we do know is that the American people are spending more on gambling than on medical care or education; that in so doing they are putting up the money for the corruption of public officials and the vicious activities of the dope peddlers, loan sharks, bootleggers, white slave traders and slick confidence men. . . . This investigation this past year by the F.B.I., the Internal Revenue Service, the Post Office Department and all other Federal investigative units has disclosed without a shadow of a doubt that corruption and racketeering, financed largely by gambling, are weakening the vitality and strength of this nation."

It would be the height of folly for Canada, at a time when the United States is alarmed at the peril to her national life caused by large-scale crime, to legalize gambling which would only invite criminal elements into our country. To suggest that legalizing such an evil as gambling will cure it, is to argue in terms of putting out a fire with gasoline.

IV

THE VALUE OF LICENSING

It is contended that a license system, in and of itself, is a cleansing activity that produces the observance of the law, and reduces the extent of evil practices such as gambling. Undoubtedly the licensing of automobiles, for example, has had such positive results. But the licensing process runs into heavy water in any area in which large gains can be made illegally such as with gambling.

When the government of the United Kingdom decided to license off-track betting, the Christian Churches protested, claiming that this move would result in a rapid multiplication of licensed premises. Government officials declared that this argument of the churches was in error. But the results of the new off-track betting licensing system, in operation for only a short time, has proven the churchmen to be right in their prediction. Within a few months, over 12,000 licensed off-track betting places were established, and at this date it is estimated that this number has risen to about 20,000.

Another example of a runaway licensing record is found in New York City's story of licensed bingo. There, also, the number of licenses

skyrocketed, and in just over a year of operation well-founded charges of corruption were presented in the courts.

The word license is not a magic word. To too great an extent it stands for a wide-open door to a wide-open operation. In other words, when large dishonest profits are involved the word "license" is chiefly the name for a respectable cloak to cover non-observance of the law.

V

LOTTERIES VS. SOUND FISCAL POLICY

It is a well-known fact that most gambling is based on horse-racing. For example, almost £600,000,000 of the £1,000,000,000 recorded in the United Kingdom in 1962 were made on horse-races, and well over £100,000,000 more on greyhound racing. Comparative United Kingdom gambling statistics for 1961 and 1962 are as follows:

<i>Turnover</i>	<i>1962</i>	<i>1961</i>
Horse-racing	£540,000,000	£440,000,000
Greyhound Racing	115,000,000	125,000,000
Football Pools	85,400,000	101,448,000
Fixed Odds Football Betting	60,000,000	50,000,000
Bingo in Commercial Clubs	30,000,000	25,000,000
Premium Bonds (Interest Lottery)	15,400,000	13,484,000
Other forms (Fun fairs, etc.).....	7,500,000	7,500,000
	<hr/> £853,300,000	<hr/> £762,432,000

It is a well-known fact that the two-dollar bet, or the price of a sweep-stake ticket, is put up chiefly by persons who belong to the low income group. A U.S.A. state assembly-man, Joseph F. Carlino (See the *Christian Century*, September 25, 1963, page 1180), made the following statement about any government plan to raise money by a lottery:

It is an ultra-regressive form of taxation, shifting a greater share of the burden for financing government upon those least able to afford it. It is a tax method providing less return, per taxable dollar taken, than orthodox revenue methods. Where introduced, it has led to massive increase in gambling, proving false the contention of its supporters that only those who now gamble would participate in a government-operated betting scheme. Such operations have had a serious impact upon the general economy, immediate in terms of declining consumer sales and long-range in terms of production, employment, and consumer savings.

Speaking in the United State Senate, Alexander Wylie of Wisconsin (see the *Christian Century*, February 27, 1963) advised the new state of Alaska not to legalize gambling as an economic panacea. He said: "The idea that gambling will be a revenue raiser is an illusion. Every dollar raised from such sources means \$5.00 spent in higher police costs, higher court costs, higher penitentiary costs and higher relief costs."

In fact, race-track betting is really "a tax on the poor." It is costly to collect and, as noted above, is open to irregularities of many kinds.

VI

REVENUES FOR CHARITY AND HOSPITALS

One of the chief arguments used in favour of lotteries is that the money raised by this method could be used for charitable purposes. The

best illustration of this argument is the Irish Sweepstakes where some of the proceeds go toward the upkeep of the Irish hospitals.

Let us look at the performance of the Irish sweepstakes (quoted from *The Financial Post*, October 12, 1963):

Ireland, after deducting expenses, distributes 75% of its sweep-stake revenues as prizes and turns the remaining 25% over to the hospitals. This represents close to 20% of the money collected throughout the world.

From the 107 Irish sweepstakes run since 1930, the Irish Hospital Fund has received £61,000,000. Out of this the government has lifted 25% as a stamp tax in lieu of income tax which these hospitals would have expected to pay as a profit-making business.

This means that the annual average take for Ireland's hospitals from 1930 to 1962 has been about £1,423,000 or only \$4,270,000.

How far would this sort of money go in keeping Canada's hospitals operating? It costs about \$800,000,000 a year to maintain the hospitals of this country. Another \$80 to \$100 million is spent annually on hospital construction and renovation.

The painful fact is that a Canadian sweepstake equal to that created by Ireland for 33 years would keep Canadian hospitals going for only four days, and pay not a cent toward new construction.

A distinguished Canadian, Dr. Harvey Agnew of Agnew, Peckham and Associates states: "If only one-fifth of what is collected goes to the hospitals, we would have to raise \$4,000,000,000 annually by sweepstakes to keep our hospitals running. Since Eire depends on other countries for the major contributions, we would have to take the world market away from it—which is unlikely."

The Criminal Code permits occasional bingo games for religious and charitable purposes. Some service clubs, but not the Kiwanis, claim that they would be unable to do their good works if prevented from raising money by raffles and lotteries. This is the old story that "charity covers a multitude of sins". Coupled with it is the argument that a good end justifies a doubtful means. We believe that bad means in the long run corrupt the noblest ends. We also believe that true charity is based on the unselfish desire to serve real need. Gambling, which appeals to personal greed and selfishness, will soon dry up the springs of charity.

It could be argued fairly that one of the bases of our free enterprise system is to determine the price of goods and services in terms of materials used and work done to produce marketable results. In other words, the free enterprise system rules out chance as an element in ordinary decent business. It is interesting to note that the Canadian Chamber of Commerce and the Better Business Bureau oppose the legalizing of lotteries.

It is also to be noted that Canadian Churches have opposed the use of charity to "cover a multitude of sins." The Canadian Council of Churches has consistently opposed the legalizing of gambling in any form. Cardinal Emile Leger of Montreal has opposed bingos and lotteries in his Diocese for many years. The Council of Service Clubs takes a similar stand.

It is significant that Provincial Hospital Associations, as well as the Canadian Hospital Association, have gone on record, time after time, in opposition to financing hospitals by lotteries.

VII

THE INTER-PARLIAMENTARY COMMITTEE REPORT

On July 31st, 1956, a joint committee of the Senate and House of Commons issued its report on lotteries. One of its major recommendations (see Section 59, page 75) is a prohibition of all lotteries, except some bingo games and service club raffles held occasionally.

In addition, this Committee stated in paragraph 36 of its report that the importation of foreign lottery tickets should be prohibited. It also stated that the position of government is not to foster harmful habits such as gambling, but rather to curb them.

Having in mind that this representative body, after some two years' study, has come out unanimously against state lotteries, and since conditions in our country have not essentially changed, and since this Committee's arguments are still valid, it would seem unwise for any governmental body to adopt an opposite action at this time.

VIII

MORAL ASPECTS OF THE ARGUMENT

Although we have not concentrated on the moral aspects of gambling, we believe as a church, that stable government and a sound economic system must be founded on such moral principles as integrity, trust, justice, industry. National lotteries which are a form of gambling, would undermine these virtues and help to corrupt our national life.

We have seen an illustration of the corruption of national life in the history of modern Cuba. The gambling casinos in Havana under the Batista administration fed heavily by American money, were a major factor in that island's corruption that resulted in Castro's revolution. The U.S.A. has paid heavily for its gambling fun in Cuba.

The following quotation from the *Times* of London is worthy of serious consideration:

Morals have been discounted too long. A judge may be justified in reminding a jury "This is not a court of morals." The same exemption cannot be allowed public opinion without rot setting in and all standards suffering in the long run. There are plenty of earnest and serious men—who know that all is not well. It is time they put first things first . . . and returned to the starker truths of an earlier day. . . .

The prophet Amos reminds us of the moral basis of our communal and national life:

Let justice run down like waters and righteousness like a mighty stream.

IX

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CHRISTIANS AND THE GAMBLING MANIA

The Churches Can Play A Part In Interpreting The Real Nature Of A Widespread Evil, And In Helping Make Effective The Public Efforts To Counteract It.

("From an Article by LYCURGUS M. STARKEY, JR. in "The Christian Century," February 27, 1963)

The Boys in the office work up a football pool. The P.T.A. operates a cakewalk at the school bazaar. A bookie takes \$2 bets at the local newsstand. The candy store operates punch boards and pinball machines for the kids. Mother plunks down \$1 for bridge game prizes. Dad continues to play the horses in spite of approaching bankruptcy.

Some wager privately, some wager legally, some wager illegally, some wager addictively. A majority of adult Americans can be counted among the chance-takers who each year toss close to \$50 billion into the quicksands of gambling. In some states this means that more is spent in gambling than for groceries. Some estimates indicate that Americans spend more on gambling than on national defense.

Arguments Of The Apologists

In any discussion of the issue, one becomes familiar with a number of semiplausible arguments for gambling:

Argument number one: Gambling is merely amusement. Conscientious people who use this argument must not be aware that public gambling provides the treasure chest of the underworld. As Attorney General Robert F. Kennedy wrote in an article entitled "The Baleful Influence of Gambling" in the *Atlantic* for April 1962: Investigation this past year by the FBI, the Internal Revenue Service, the Post Office Department, and all other federal investigative units has disclosed without any shadow of a doubt that corruption and racketeering, financed largely by gambling, are weakening the vitality and strength of this nation.

Obviously a distinction needs to be made between public gambling and occasional private wagering. But can a conscientious citizen justify his gambling as a personal amusement in the face of such evidence as this? Organized gambling invites corruption, and the high stakes involved encourage unhealthy competition. So-called "petty" gambling can lead to psychological decay and a desire for ever larger stakes. Furthermore, the Christian knows that he is a steward of all the time, talent and treasure entrusted to him by God. Can he honestly use his gifts in gambling when his winnings are gained at the expense of another's losing, and where the "house" is ultimately the only winner?

Argument number two: All of life is a gamble—the stock market, farming, raising a family, even (according to some theologians) faith; therefore, why is the wagering of money in a game of chance any less moral than the investing of time, money and effort in the chancy game of life?

Life does have its normal risks which one must accept with faith and courage. But those normal risks are in no sense morally equivalent to the risks taken in a game of chance. Gambling offers artificial risks in the hope of excessive gain, gain far beyond what the investment of time, money or skill justifies. And the chance taken is unrelated to creative effort such as that called for from the farmer or the stockbroker who invests his mental and physical resources.

The Christian knows that ultimately life is not a gamble, a risk, a game of chance. Rather, life is lived in the providential care and keeping of the Lord of history, whose self-giving love has been disclosed in

Jesus Christ. Understanding the universe as a purposeful, consistent creation, the Christian will take the odds of life and transform them into response to the will of God.

An Acquired Taste

Argument number three: Gambling is instinctive with human beings. Those who advance this argument ask why we should fight against an activity that human nature seems to lead man to indulge in. Let us rather control gambling by strict legislation and governmental supervision, they say; then taxes on gambling can go to the state and be returned to the people in the form of needed services.

To this ancient plea for legalized vice—the granting of respectability through recognition—the reply is that gambling is not instinctive in man. The Massachusetts crime commission has shown that bookmaking, a racket important to the underworld today, did not exist as a crime problem worthy of mention until pari-mutuels were legalized.

Gambling elevates money and material gain to a place of priority in life; it encourages dependence on chance rather than on the providence of God. The gambler uses the individual as a tool for his own profit; a common term for the customer is “sucker.”

Argument number four: Gambling should be legalized as a means of providing revenue for the state. The state has not only ethical but also economic responsibility for the well-being of its citizenry. Speaking in the United States Senate Alexander Wiley of Wisconsin advised the new state of Alaska not to legalize gambling as an economic panacea. The idea that gambling will be a revenue raiser is an illusion, he said; every dollar raised from such sources means \$5 spent in “higher police costs, higher court costs, higher penitentiary costs and higher relief costs.”

Additional economic aspects of the legalized gambling picture are the high rate of embezzlement by persons seeking funds to bet or to replace sums lost in that manner, the reluctance of industry to locate in areas where gambling is rampant, and the invitation to corruption gambling offers to public officials. The appeal to legalize gambling as a means toward the financial support of the state inevitably turns out to be a deceit and a sham.

Argument number five: Gambling is an effective means for the financial support of churches and private charities. Among those who use this argument are some who would not favour gambling on any other basis but who feel that in this case the end justifies the means. They argue that since people are inclined to give money to charity anyway (a dubious assumption) we might as well make the process palatable by offering the possibility of a prize. Besides, they insist, when gambling is controlled by a church or a charity one may be sure that the underworld is not involved, and that all profits will be honestly directed to their intended use.

If there are ethical questions for the state in the matter of gambling as a means of support, surely the same questions are pertinent for that community which claims to be the people of God. How can the church, even in the name of supporting the Christian mission, justify an enterprise which contributes to social, economic and psychological deterioration of people? The church which uses gambling to fill its own coffers is left in a very compromised position. Not only does she appear to encourage the weakness of people for her own financial advantage, but she becomes a part of that irresponsible underworld that condones the criminal underworld's associations with legal and illegal gambling.

Roots Of The Disease

Beneath these arguments so frequently advanced to justify a pastime known to be destructive lie deeper reasons for the existence of the current gambling mania in the United States.

No longer merely a sport for kings and wealthy playboys, gambling with its lure of something for nothing has permeated other economic and social levels. Spread across the social and economic spectrum of the nation, gambling is symptomatic of a deep distress in society. For many people of high estate and low, the unreal dream world of something-for-nothing provides an escape from neurotic anxiety. For the neurotic person gambling can become addictive, as is testified to by the appearance of Gamblers Anonymous groups on the order of the familiar Alcoholics Anonymous.

The prevalence of gambling points to a breakdown of the Puritan ethic of work which held that in one's daily calling honesty, industry, thrift and service to God and man should be stressed. In many sectors of our common life this ethic has been replaced by the something-for-nothing philosophy. Automation, increased production, more leisure time, the specialization and secularization of our economy—all have led to a crisis in vocation. With uncertainty concerning the value of work and the significance of leisure time widespread, it is not surprising that gambling has found such ready acceptance.

CHAMBER OF COMMERCE REVERSES POLICY ON LEGALIZED LOTTERIES

REV. J. R. HORD

(From a news report in the "Hamilton Spectator," October 21, 1963)

The executive council of the Canadian Chamber of Commerce, meeting in Quebec City on October 1, 1963, decided that support of legalized lotteries be purged from its policy book. G. P. Keeping of Montreal, chairman of the executive council, said the chamber's support of legalized lotteries was an open invitation to the federal and provincial governments to adopt state lotteries to finance welfare programmes rather than by responsible methods. "Such an invitation would be irresponsible on our part," Mr. Keeping said. "We should seriously reconsider the policy adopted by the chamber last year."

This reversed policy was taken after 400 local chambers of commerce had been polled on the subject and only 7% or 28 were in favour of supporting legalized lotteries.

STATE LOTTERY REARS UGLY HEAD

By CLAUDE ROOT, Manager, Better Business Bureau,
"Montreal Gazette," November 21, 1963)

As a tried and tested instrument of reputable Canadian free enterprise, the Better Business Bureau network has always taken a dim view of lotteries in general as an unsound business stimulant, reprehensible as an advertising gimmick, and has been particularly averse to lotteries in the guise of charity for fund raising purposes. The BBB has the same attitude in its role of trusted guardian of the public bankroll, as sweepstakes can never be operated in the best interests of Canadian consumers.

The few business concerns which have sought to utilize lottery-type selling and advertising methods have soon become disenchanted because of inevitable hostility engendered among the overwhelming percentage of consistent non-winners, and other potent factors. Charity appeals have also found that the inherently wasteful and inefficient nature of lottery promotions make them too costly to ensure a profitable end result, making the objective suffer along with the donors.

Codes of ethics, trade standards, posters, guides and other publications emanating from the Better Business Bureaux across Canada unanimously and consistently condemn the lottery scheme in commerce and endorse legislation which thus far has prevailed against it.

Of course the BBB remains aloof from political or religious controversy, while reminding all and sundry that the outlawing of lotteries was not imposed without good and sufficient reason. Periodically, in desperation for fund-raising by any method within the law, there have been those who as a last resort have advocated partial relaxation of the law to permit exploitation of citizens, but saner counsel by heads of church and state has invariably dissuaded these wild-eyed zealots.

After all, Charity, Religion and Government should not be subject to the vagaries of chance, and lotteries at best must always be a puerile expedient, and certainly no fit substitute for basically sound administration. Most mature leaders of the nation's thinking are prone to brand sweepstake gambling for any purpose not only unrealistic, unethical and retrograde, but even a symbol of decadence in public morality. Today we do not lack examples abroad as proof.

SHOULD THE STATE PROMOTE GAMBLING?

(The following editorial, "State Lotteries," appeared in the Winnipeg "Free Press," November 18, 1963)

There can be no doubt that the government is under increasing pressure from Quebec, possibly from other provinces, and from members of all parties in the House of Commons to legalize provincial lotteries.

The arguments in favour of lotteries are familiar and are rarely challenged in Parliament. One is that we already permit draws, raffles, carnivals, betting on horse races and so on. A second is that large sums of money flow out of Canada every year from the proceeds of sweepstake tickets sold illegally in this country. A third is that lotteries would permit the provinces to raise huge revenues in painless fashion. It is, of course, the third consideration which has generated the present drive. Provincial governments commonly find themselves in financial difficulties but they shrink from the risk of antagonizing their electorates by increasing taxation. The great attraction of a lottery is that it offers an easy way out.

If these arguments are the best that the pro-lottery forces can muster, Mr. Chevrier would be well advised to continue his studies for a few more years. Nothing could be more naive than the notion that a provincial lottery is no different in principle from a church bingo game. As matters stand, any citizen may have his "little flutter" if he chooses. The state does not prevent him but neither does it encourage him; the state is neutral. But the proposal now is that the state should abandon neutrality and become the patron, proponent and instigator of gambling. If provincial lotteries are made legal, we may indeed have ten patrons; ten sets of official circus barkers competing for the gambling dollar. No doubt public money will be expended to persuade us that gambling is part of good citizenship, comparable to support of the Community Chest.

It is no doubt true that in this fashion a great deal of money will be raised. It is possible, although by no means certain, that some of this will replace revenues presently secured through taxation. There is, however, a rather important point which is commonly overlooked. *Taxation, especially direct taxation, is based on ability to pay. But a lottery, by its very nature, has the greatest appeal for those in the poorest circumstances.* It is not at all uncommon for people to bet their last dollars out of sheer desperation. No welfare worker in his right mind would encourage this sort of thing. With the advent of provincial lotteries, however, every provincial government in need of revenue will have a direct interest in encouraging the widest possible public participation in gambling.

A number of members of Parliament have apparently persuaded themselves that legalized lotteries will at least mop up the funds presently being drained out of the country by the sweepstakes racket. This is supposed to be self-evident. It may, on the contrary, be fallacious. If provincial lotteries whet the appetite for gambling, it is entirely possible that many people will simply spend more on tickets, whether domestic or foreign. Many (how many, no one can say) are restrained today by the knowledge that sweepstakes are illegal. But the distinction between what is and what is not legal will almost certainly be blurred when the state becomes the patron of the very activities it now condemns. Investigations of lotteries in other countries over the years have shown that they almost *invariably become more profitable to criminal elements than to the public purposes they are supposed to serve.* Those who advocate lotteries should study these reports.

Every session produces a succession of lotteries bills. The pattern has varied little in recent years. A few easy money enthusiasts make fervent speeches, after which some one rises long enough to "talk out" the measure but not to make a case. This will no longer do. It would be a mistake to underestimate the present pro-lottery campaign. Those who regard lotteries as morally and economically indefensible have a clear responsibility to make their voices heard.

METRO BINGO RIPE FOR CRIME — POLICE

(*Toronto "Star"*)

The criminal world may be poised to move in on Metro's \$6,000,000-a-year bingo game operations, Police Chief James Mackey said yesterday. He told Metro Police Commission that a province-wide criminal conspiracy almost became a reality 18 months ago, and said a takeover could still be aimed at church and service club bingos. "We ran into this problem before and we can run into it again," Chief Mackey said.

The warning came during discussion of bingo games in Scarborough. Inspector A. W. Hudson of the Scarborough district told the commission that irate husbands whose wives blow \$3 to \$4 a night at church and charity bingos are putting the finger on games. Chief Mackey grew exasperated over the bad publicity given his force and Metro Chairman William Allen waxed peevish over what he decided was discrimination against Scarborough service clubs. After an occasionally angry, two-hour session, the commission agreed:

That to insure a consistent pattern in police action, there will be no prosecutions against bingo games until they have first been referred to the central morality bureau. This would parallel Lord's Day Act prosecutions.

That Commission Chairman C. O. Bick will press Ontario Attorney-General Fred Cass for a definition of the word "occasional" appearing in the Criminal Code in the bingo section.

Plainclothesman John Merrill of the Scarborough district said he had cautioned five bingo operators: the Optimists, the Civitans, St. Maria Goretti Roman Catholic Church on Kennedy Rd., Our Lady of Fatima Roman Catholic Church, St. Clair Ave. E. and the Knights of Columbus.

GALLUP POLL ON OFF TRACK BETTING

(From The Canadian Institute of Public Opinion)

Almost four in 10 Canadians think off-the-track betting, through bookies, should be legalized in this country, as it is in the United Kingdom. Just over four in 10 do not want legalized betting, away from racetracks. Perhaps, with fears of their menfolk squandering pay envelopes on the horses, more women (48 per cent) than men are against off-the-track betting. On the other hand, more men (47 per cent) want legalized betting with bookies than do not want it—42 per cent.

When people want to bet on horse races in Canada they are supposed to go to the races to do so. In some other countries off-the-track betting is allowed through bookies. Do you, or do you not think such off-the-track betting should be legalized in this country?"

	<i>Should Be Legalized</i>	<i>Should Not Be</i>	<i>No Opinion</i>
National Total	39%	45%	16%
Men	47%	42%	11%
Women	31%	48%	21%

INTELLIGENCE REPORT

Advocates of legalized gambling will be unhappy to know that Nevada led the nation in crime last year. It had the highest per capita rate of all the states in larceny, auto theft and forcible rape; second highest in murder and non-negligent homicide. Gambling attracts the worst in transients, frequently brings out the worst in people.

CANADIAN BETTING RECORD BROKEN FOR 14TH STRAIGHT TIME

\$153,506,144 is poured into Mutuel Machines

(By JOE PERLOVE, Toronto "Daily Star," Tuesday, December 10, 1963)

As has always been the case in modern times, and particularly in the past 14 years, patrons of Ontario's three race tracks pushed most of the loot into the machines as national thoroughbred betting hit a new high this year—\$153,506,144.

This was the 14th record-breaking year in a row, up \$9,976,202 over 1962, and almost double what it was in 1950. Included in the records were an unprecedented five \$1,000,000 days on Toronto tracks.

Ontario's 196-day offensive against the totalizator showed a total of \$96,483,152, as against \$90,477,564 in 1962, the previous high.

Remarkable feature of this feat, or the thunder of feet to the windows was that the attendance at Ontario's three tracks, 1,701,336, was down about 20,000 from last year. So if things are tough, they aren't tough all over.

This produces an average of \$56.50, roughly, per head. A high for this province and while no official attendance figures are available for across Canada it may be taken as a nation-wide high.

In the over-all betting, Quebec, Saskatchewan and British Columbia also set records. Manitoba and Alberta were down slightly below their peak years.

Winnipeg's Assiniboia Downs, despite the aggressive steering of A. G. "Scotty" Kennedy, was the only major track to show a slight decrease. And this was blamed on a sizzling six-day heat wave.

Quebec's single track, Blue Bonnets at Montreal, took in \$13,654,825 for 42 days, compared to \$12,844,643. This was surprising considering 20 days of poor weather, a virus attack that hit 50 horses, and the opening of two new tracks just across the border.

What happened to the \$153 million and change? Successful bettors took \$125,000,000; \$7,000,000 went in purses; \$10,000,000 to provincial taxes; \$10,000,000 to tracks, and \$1,000,000 to the Feds for supervisory services, which include film patrol, saliva tests and RCMP surveillance.

The picture by provinces, with 1962 figures bracketed:

Quebec—Blue Bonnets, \$13,654,825 (\$12,844,643).

Ontario—Woodbine, \$39,912,596 (\$36,970,638); Greenwood (formerly Old Woodbine), \$28,306,061 (\$26,483,600); Fort Erie \$28,264,495 (\$27,023,326).

Manitoba—Assiniboia Downs, \$8,075,153 (\$8,349,944).

Saskatchewan—Regina, \$1,234,685 (\$1,116,570); Saskatoon, \$760,496 (\$705,617); Prince Albert, \$29,902, (\$34,946).

Alberta—Edmonton, \$8,411,539 (\$8,459,104); Calgary, \$6,530,932 (\$6,369,285); Lethbridge, \$356,973 (\$311,126); Millarville, \$9,384 (\$21,772); Lake McGregor, \$6,318 (\$4,834); Stettler, \$5,518 (no 1962 operation). High River, which took in \$6,610 last year, did not operate this season.

British Columbia—Vancouver, \$16,225,037 (\$13,538,197); Victoria, \$1,709,028 (\$1,274,112); Williams Lake, \$7,724 (\$7,810); Prince George, \$5,478 (\$7,808).

COSA NOSTRA:

How Its Underworld Army Runs Organized Crime

By GEORGE BRYANT

(Toronto "Daily Star," Saturday, October 5, 1963)

For 40 years police and government agencies argued about organized crime without knowing what they were talking about. Then along came a puffy, pasty, little spike-haired killer named Joseph Valachi. He was a small man, physically, mentally, morally and even in terms of crime. He was a petty hood and dope runner whose only known slaying was that of an unsuspecting fellow convict.

As a minor mobster he was one of thousands. But he opened his mouth, and he grew mightily. Now a nation listens to his words. For of all the twisted men who have crawled through the U.S. underworld since the roaring 'twenties, he is the first to dare say "Cosa Nostra." He has ended the arguments.

"Brotherhood of blood"

There is a secret society of vice, a brotherhood of blood. It spans the continent and reaches up into Canada, tortures and slays, robs and steals, saps the moral fibres of the nations with bribery, prostitution, dope, gambling and extortion, and drains the national purse.

Organized crime grosses almost 10 per cent of the U.S. national income, nearly \$40 billion a year. That's more than six times the budget of the Canadian government, and equals all the money spent by everyone in Canada in a year. And Cosa Nostra and its allies take a major share.

What kind of organization could grow so fat on blood? Joe Valachi, convict, 61 years old and afraid for his life, has the answers. The Cosa Nostra (Our Thing) is an outgrowth of Sicily's secret and murderous Mafia. It is not exclusively Sicilian any more and hasn't been for 30 years, but is exclusively Italian. However, it does work with and use criminals of other races, though they are never allowed to know anything about the organization or even that it exists as a society.

The Cosa Nostra is divided into units of about 500 men, called "families", each supreme in its own area of the country. Each family has a boss, or capo, who has absolute authority over his men. They rob when he tells them, torture at his word, kill at his whim. (Albert Anastasia, a New York boss, saw a television picture of a Brooklyn youth who had spotted Willy Sutton, the noted bank robber, and told police. Anastasia held no brief for Sutton, but he roared "I can't stand squealers," and gave a spur-of-the-moment order for the youth's death. The boy was killed. Then Anastasia had the killer killed to protect himself. But he was later cut down in a barber shop by his own men.)

Chain of Command

Under each boss is an underboss or *sotto capo*, directly responsible to him. The underboss takes on his responsibilities if he has to go away, on a visit, to jail or what have you.

Next in the chain of command is the *caporegima* or lieutenant, who acts as a sort of executive assistant to the bosses. It is through him that the regime or crew (senior members) and the button men or soldiers (ordinary members) get their orders. "The lieutenant would give us the contract (order to murder) and we'd just do it," says Joe. "We'd just hit (kill) him. We never thought about it. We was just doing our duty."

One can't join the organization; one has to be asked on one of the rare occasions when "the books are open" (recruiting is allowed). Joe joined back in 1930 when a "war" between several families was cutting membership. After that "the books was closed" until 1954, when they were opened again until 1958. Today they are closed.

(In the "old days", according to Valachi, one had to kill someone for Cosa Nostra before being eligible for membership. But during the last period the books were open it was not necessary, and money helped. Angrily Joe reports that some people paid up to \$40,000 for membership.)

Once asked to join, a would-be member is taken to a meeting where his prospective family examines him. If he passes he takes part in a ritual of blood. He is seated at a table on which a gun and a knife are placed. He swears to "live by the knife and the gun and die by the knife and the gun." Then he crumples a piece of paper and sets it alight tossing it from hand to hand as it burns.

No "outside" work

"May I burn like this if I betray my oath," he tells the family.

Then a godfather, chosen by a system of random counting on fingers, is chosen and pricks the candidate's hand with a needle. The blood of the two is mingled in brotherhood, and everyone relaxes.

This may sound like silly mummary, but time has proved its effectiveness. Valachi is the only Cosa Nostra member in history to break his oath of silence, and he made it clear to the Senate crime probe that "this

(telling of the rites) is my doom." Once he is accepted, a Cosa Nostra soldier is allowed to do no outside "work". He works only for family.

In time of "war" between families, he is expected to do the duties of any soldier. He takes to a "mattress" or hideaway, is paid a minimal \$25 a week for personal expenses, shoots when he is told to shoot, kills on orders.

In "peacetime" he operates the family's rackets and does its routine job of corruption, theft, assault and extortion. Or he may have a sanctioned sideline, such as the numbers racket.

The country is divided into areas controlled by individual families for regional rackets. These include Boston, Buffalo, Chicago, Cleveland, Detroit, Kansas City, Los Angeles, Newark, New York city, Philadelphia, Pittsburgh and San Francisco. Other centres, such as Miami and Las Vegas are open. Any family can place members there and run rackets.

For policy decisions affecting the whole organization and to try to settle inter-family fights the bosses meet at a grand council, such as the ill-fated affair at Apalachin, N.Y., in 1957. That one was raided by the police, but at others developments of national interest are discussed and decisions made on a majority vote.

An example was a council decision to get out of the narcotics racket.

"Families" co-operate

For nation-wide rackets, such as big-time gambling, all the families co-operate, pooling men and resources. The same held true when the society was involved with major dope operations. Overseas organization and Canadian members were included in a world-wide network of business-like vice.

For the bosses the whole thing is very profitable, provided they can escape bullets in the backbone. For instance Vito Genovese, Valachi's own capo, is estimated to have a personal fortune of \$30 million, though at the moment he is in jail. But what does it offer ordinary members? Protection, help, comradeship, says Valachi, wine, women and song when all goes well, torture and death when it doesn't.

The cause of his departure was one of its venerable customs. He was bussed by his boss in "a kiss of death." On the outside—he was in prison when this happened—one often shakes hands with the victim at the same time. This allows your killers to pour in their shots before he can defend himself. Another ceremony of sentiment calls for the executioners to take the unsuspecting victim to a grand dinner so that he can be gunned down while happy.

However, Valachi didn't want to be gunned down happy or otherwise, and he began to talk, a kiss-and-tell reaction that wasn't expected by the Cosa Nostra, but one that is proving costly.

Alcohol

ALCOHOL FACTS FOR LAYMEN

WINTON H. BEAVEN, PH.D., *Director, Institutes of Scientific Studies,
National Committee for the Prevention of Alcoholism*

("Listen"—September-October, 1963)

Exactly what is alcohol, and what is its use in today's society? Alcohol is a depressant narcotic drug, so described in every book on pharmacology. Commerically, alcohol has a wide variety of uses, from the preparation

of leather to being a solvent for medicines. Historically, it is an anesthetic. In modern times it has been used as a depressant, particularly for the elderly. However, in the last decade research has produced better synthetic drugs to accomplish the purposes for which alcohol was previously used, so that today there is no medical use for alcohol that cannot be accomplished as well or better by synthetic drugs.

What is your definition of an alcoholic? There are as many definitions of an alcoholic as there are experts on the subject. The most useful one to me is: An alcoholic is any person who cannot get along without alcohol.

Is it true that beverage alcohol has some food value? Alcohol is not considered a food in the accepted sense of the term. By definition, food must build and restore cells, be capable of being stored, and provide heat and energy. Alcohol does not build or restore cells, and it cannot be stored in the body. It provides some heat, and the debate whether it provides any energy at all is still going on. If it does supply energy, it is in minute quantities. If there is any food value in alcohol, it is probably the highest-priced food on the market; and the undesirable side effects more than outweigh any minute food value present.

Are teen-agers and young people today drinking more than young people of ten or twenty years ago? All the elaborate surveys made recently indicate that drinking among teen-agers is steadily increasing and that juvenile delinquency, directly related to alcohol consumption, is also increasing. These surveys have been made by competent sociologists. Today's teen-agers are drinking more alcohol at an earlier age. This inevitably will lead to more problems.

We are told by Alcoholics Anonymous people that the average age of persons coming to A.A. for help has declined by ten years in the last twenty years. There are many members of A.A. in their twenties, which means they have been drinking steadily for five to fifteen years.

If there is parental supervision, is it all right for young people to drink? Parents and adults who serve alcoholic beverages to teen-agers are in many cases violating the law. Beyond this, there is no evidence whatsoever to indicate that teaching teen-agers to drink under parental supervision in any ways lessens the problems of alcohol or the number of alcoholics who develop.

What is the ratio of drinking drivers to fatalities on United States highways at the present time? At least 50 per cent of traffic fatalities are caused by drinking drivers. The latest estimate by the National Safety Council is that 55 per cent of all traffic fatalities are directly related to drinking drivers. Only seven years ago this figure was 20 per cent, but the point is that the facts weren't known.

Since then roadblocks have been set up in Detroit, Los Angeles, Kansas City, New York, and elsewhere, and every driver coming down the pike has been tested, with the tests being projected against the traffic fatalities. Every person coming into the morgue has been tested to see how much alcohol was in his blood when he was killed. It is known now that the largest single cause of traffic fatalities is drinking drivers.

What is the cost of alcoholism and other alcohol-involved problems? It is impossible adequately to estimate the cost brought about by alcohol to society. There are too many factors involved, too many aspects that are "guesstimates." In the United States it would be many billions of dollars

a year. Studies in Oregon and Massachusetts estimate that the cost to each of these states directly was \$5 for each dollar received in alcoholic-beverage tax revenue. However, the costs to society go far beyond the direct cost to the state. These would include the costs to industry resulting from accidents and absenteeism; the cost to society of 20,000 alcohol-involved traffic fatalities each year; the cost to subdivisions of government such as local and county governments for the jailing of drunks and support of their families, and the cost of treatment and rehabilitation of alcoholics. The total cost of all these would be a staggering figure. An educated guess would suggest a figure somewhere in the neighbourhood of fifty billion dollars a year.

Is alcoholism a disease? If so, is the alcoholic a sick person? The alcoholic is a sick person. By the definition in every medical dictionary he has a disease which as of today cannot be cured. It can only be arrested. It affects the total man, however. He is *physically* sick, which means that the medical profession has a problem every time an alcoholic appears. The mere process of drying out and sobering up an alcoholic is a medical problem. He is sick *psychologically*. He has some kind of a sick personality. This is not to say that he may not have had it before he became an alcoholic. But he needs counselling, and he needs guidance if he is to be helped. He is sick *socially*, because the society in which he lives helps to produce his sickness. If there is going to be any improvement in his total condition, there has to be an improvement in the totality of society. He is sick morally, or *religiously*. He carries a tremendous sense of guilt. No one is more aware of his failings than he is. As a matter of fact, he may have a failure complex. This continuing sense of failure and frustration feeds the particular condition which makes him drink more and more to be more and more guilty, in an endless cycle. It appears perfectly evident that this problem must be attacked on all four levels.

Is there no way to cure an alcoholic? There are at least twenty treatments for alcoholism, ranging from physical-medical treatments to completely mental-emotional approaches such as religion and Alcoholics Anonymous. All of them, according to the poor statistics we have, indicate the same degree of success. Alcoholics Anonymous, which may be most successful, keeps no statistics. We are probably reaching with rehabilitation about 1 per cent of the total alcoholic population of the United States. Of this group, only 10 to 20 per cent are actually recovered alcoholics. Translated into figures, this means that if we had a million alcoholics, we would be reaching 10,000 of them with treatment and having a recovery rate of only one or two thousand per year.

Is it not true that some recovered alcoholics are able to drink in moderation? So far as we know, no one recovers from alcoholism without total abstinence. I have never known of any alcoholic who was able to drink moderately. If he is drinking moderately, he never was an alcoholic.

It has been reported recently that more women are beginning to drink than ever before, with the result that more of them are becoming alcoholics. Is this true? Some time ago the *Saturday Evening Post* ran an article on the female alcoholic, which aroused a great deal of interest. There is no doubt that the number of these hidden women alcoholics is huge. This is one of the reasons for feeling that we do not know accurately the number of alcoholics in the United States. When figures on alcoholism first began to appear in the forties, the sex ratio was five males to one female alcoholic. In the late fifties it was estimated that there

were three males to each female alcoholic. Many experts in the field today believe that there probably are at least one-third as many female alcoholics as male, and possibly the number may approach that of the male alcoholic population.

Is there any country today that is successfully coping with this problem of alcoholism? The only country in the Western world with declining statistics on alcoholism is France (which has by far the highest rate of alcoholism in the world). As a result of the 1953 study by the Mai Committee and the French Medical Society, the French set up a French National Committee Against Alcoholism, and beginning in 1955 this group went to work.

Sound trucks tour the country showing movies. There are programmes on radio and television. There is education in the schools, and a tremendous alcohol programme throughout the nation. The interesting part of the programme is that year by year, as it has progressed, the programme has become more specific in what it has taught, so that in 1962 all over France the warning appeared that mothers should not drink, pregnant women should never drink, youth should not drink, those who drive should not drink. The committee went down the line teaching total abstinence to large segments of the society.

In 1962 there was passed the most fantastic set of laws for France: Wine could no longer be advertised in a sports palace. Nor could it be served within 300 feet of the stadium. There are fifteen other regulations. As a result of this kind of attack by a total society—a wine society, if you please—it begins to appear that in France alcoholism has been checked and may actually be declining.

Granted that alcoholism is a serious public-health problem, how does this situation affect me? If in the United States there were 110,000,000 adults, and 8,000,000 adults were in trouble with alcohol, it means that about one in every thirteen adults is an alcoholic or a near alcoholic. If each alcoholic affects seven or eight people directly, and this is a conservative estimate, then 50 per cent of the adults in the United States are directly affected by alcoholics. This means that your family, if we are thinking of two generations, has a fifty-fifty chance of having an alcoholic problem today.

What will eventually happen if these problems caused by alcohol are not successfully met and dealt with? It is difficult to study the problems of alcohol on our society without becoming pessimistic. A study of the downfall of preceding generations indicates that alcoholism was involved in the destruction of every civilization to date. Edward Gibbon's famous work, "The History of the Decline and Fall of the Roman Empire," provides a graphic illustration. Historically, society is destroyed by decay from within, not from without. A well-known World Health Organization film prepared by Dr. Jellinek, entitled "To Your Health," concludes with a line to this effect: We will conquer the problems of alcohol or they will conquer us. This is, in my judgment, a fair statement of the situation.

What is the solution to these problems? No one will ever understand the problems of alcohol until he is willing to accept the following two premises: First, alcohol is a habit-forming and potentially addiction-producing drug. No one ever set out to become an alcoholic. Each one began as an occasional drinker. But alcohol can produce an addiction, and this fact must be accepted. Second, it is a fact that alcohol is a depressant drug and is often taken by those who seek escape. It is quite possible to be

a moderate drinker for years and then under stress become an alcoholic. There is no known guaranteed scientific method of avoiding alcoholism except by avoiding alcohol.

Solutions to these problems will need to be as many and as complex as the causes of the problems. There is no easy approach. We need greatly increased and improved education in our schools and our churches to bring about a better understanding of ourselves and our society, as well as of alcohol.

We need positive mental health training which will teach us to find healthier escapes from our tensions. We need a much more intelligent legal code to deal with alcohol in our society in such matters as care and treatment of alcoholism, the drinking driver, and the juvenile delinquent. We need consistent deglamorization of the drinking act and the part alcohol plays in our social patterns. We need more stringent law enforcement.

We probably need a decrease in or the abolition of beverage-alcohol advertising and promotion, with much more rigorous control of sale and distribution. The thing to remember is that laws will not solve problems—people solve problems.

Our society must be brought face to face with the problem itself, its size and magnitude, and then be brought to seek solutions because of these needs. Legislation and control must be the outgrowth of this understanding.

If we continue to live in a society which goes on ignoring the problem and which continues to promote the incidence of the problem by every propaganda means known to man, the medical profession and psychiatry and public health are never going to touch even the fringes of the job of curing the victims. There simply is no other conclusion a person can reach.

If you are a mother or father, or if you are a teen-ager, this is something you ought to look at: The average life of an alcoholic is fifty-one years in the United States. The average longevity of the remainder of the population is close to seventy. This is the price you may have to pay if you take that first drink.

LAFRANCE PREDICTS ANTI-LIQUOR DRIVE

(From "The Montreal Star," Friday, September 6, 1963)

Family and Social Welfare Minister Emilien Lafrance last night launched an all out attack on breweries and their publicity, which he called "noisy, illegal and dishonest." And he predicted that there will certainly be changes during the next Legislative session in Quebec laws relating to liquor advertising and the admission of youths to liquor outlets.

The government, he told a meeting of L'Institute Canadien, has passed several laws in an active fight against alcoholism. But "despite its goodwill and the measures it has adopted," the government, he said, was powerless against a rising tide of alcoholism—accompanied by a wave of immorality—without the support of citizens.

He said there are 77,000 alcoholics in Quebec. A survey in Quebec City showed that of 839 youths between 15 and 18, 705 said they drank and 301 said they drank often. "Other investigations showed that some clubs would go bankrupt without clients 20 years and younger."

Pernicious Publicity

Outlining preventive measures, Mr. Lafrance said they will be useless "if we tolerate much longer the more and more daring and pernicious publicity practised by the breweries." Televised commercials at peak hours were the worst offenders, he felt, because they "penetrate our homes and subconsciously influence our women and children."

The only goal of liquor advertising was to get people to drink as much as the sponsors produced, with the aim of increasing profits. Increased profits might be a legitimate aim for business, he said, but it was illegitimate to promote a product by "poisoning the spirit of youth in associating their beers with the idea of relaxation, joy, prosperity and well-being." This kind of publicity he considered "dishonest, immoral, corrupting."

The ideal, he said, would be to prohibit all liquor advertising. "But," he explained, "we will realize what a precarious situation a lot of publications, reviews, newspapers and radio and television programmes would find themselves in. This is why we don't urge the suppression of these ads. What we want is that the breweries remove from their ads anything that might favour an abusive use of alcoholic drinks. We want them to respect not only the letter, but the spirit, of the law."

Increasing Consumption

Beer consumption increases by 2 million gallons yearly, the Minister said. Seventy-five gallons of beer are sold, annually for every 2 to 3 gallons of spirits and wine. Breweries say they care a lot about the arts, the artists and variety shows, but all this is a minimal flash in the pan designed to hide their one and only pre-occupation: increased dividends for their share-holders. "Personally," he declared, "I will believe in the pseudo-generosity of these people, in their philanthropy, only when they give as much money for the rehabilitation of the victims of their publicity campaigns, as for artistic programmes.

"I wonder," he said, "if the time has not come to set up a committee representing family groups and other interested parties to meet with representatives of the breweries and invite them to restrict themselves to the mere identification of their product . . . because, if they do not agree to this, we are going to be left with only one alternative, that is coercion and maybe even such radical measures as complete suppression of all advertisements."

The minister of social welfare is a well known proponent of complete abstinence from alcoholic beverages.

BBG SEEKS TO ERASE STATUS-SYMBOL PLOYS IN BEER ADVERTISING

("Globe and Mail," November 5, 1963)

The Board of Broadcast Governors intends to crack down on television advertising tending to show beer drinking as a status symbol or the socially acceptable thing to do. That is the thinking behind the guidelines for beer and wine ads on TV issued by the board on November 4. The aim of TV commercials now will be to convince beer drinkers to switch brands, not to convince non-drinkers that they ought to "take five" or ask "what good thing goes with every good thing?"

"Advertising which is designed or created to show or infer that the consumption of beer or wine is a necessary or desirable part of any social

activity will not be approved," the Board said in a circular reminding sponsors and advertising executives that no commercial announcement shall be broadcast unless it is first approved by a board representative.

"The board feels," the circular added, "that advertising ought to be directed toward institutional, public service and brand-preference advertising. Any attempt in the advertising made to establish the product as a status symbol or a necessity for the enjoyment of life or an escape from life's problems will not be permitted."

The guidelines, or directions to advertisers, is a follow-up to a change of regulations, announced last August, permitting beer advertisers to include 60 seconds of hard sell advertising in a 60-second message. In the past, brewery advertising could have only 12 seconds of product identification. The remaining 48 seconds of a 60-second message was regarded as fill or soft-sell during which models set the scene for the sponsor's message. The Board of Broadcast Governors received many complaints from drinkers and non-drinkers alike protesting that the fill material in beer ads implied that it was a smart, modern thing to drink beer.

Now, the board, in allowing beer ads on radio and TV, wants the brewers' messages to say why drinkers should prefer brand A to brand B. The board believes that such advertising is less hypocritical than the old regulations and will be less likely to influence non-drinkers.

Brewers are aware of the board's aims, and the board anticipates no serious objections or problems. However, the difficulty is expected to come from copy writers and advertising men who may try to see how far they can go within the board's rules.

There are certain specific things that beer ads may not show: The product itself, except incidentally in describing the brewing process; family or other scenes that include minors or persons who appear to be minors; glasses, bottles, steins or cans, except in cartoon animation or puppetry; persons engaged in any activity in which drinking is frowned on, such as drinking before driving. The sound effects man also will have his limitations. He will not be permitted to let one hear the sound of beer pouring from a bottle.

HEAVY DRINKING BLAMED FOR MARITAL DISCORD

("Globe and Mail," November 18, 1963)

Complaints of excessive drinking accompanied 44 per cent of 1,000 recent cases of potential or existing marital breakup brought before Metropolitan Toronto's Juvenile and Family Court. In second place as a possible factor in dissension between husband and wife was non-support, cited in 25.7 per cent of the cases.

William T. Little, the court's director of social services, told of the findings of about 50 persons attending a legislative and welfare workshop of the Toronto and District Labor Council.

Mr. Little took the cases at random from the court's files between March, 1962 and March, 1963. Between 300 and 400 complaints of marital difficulty are brought before the court each month but only about 10 per cent result in court action. The rest are resolved by family counselling. He could not tell whether alcohol was more often a cause or result of marital difficulties. He suggested separate research into this question.

Family income in 98 per cent of the 1,000 cases was less than \$5,000 a year and in 14.8 per cent, less than \$2,500. In 27.4 per cent of the cases, the wife worked. Mr. Little pointed out that many higher income families seek other means than Family Court to resolve marital difficulties. The

director said that while factors often overlap, assault was cited in 20.1 per cent of the cases, desertion in 6.3 per cent and infidelity in 3.6 per cent.

Family Court experiences does not bear out the widespread impression that teen-age marriages are a leading cause of breakup, Mr. Little said. In only 5.5 per cent of the 1,000 cases was the husband under 20 years of age, and in 23.5 per cent the wife was under 20. The average age of the husband in the cases was 34 and the wife 31, and marital trouble occurred 7.7 years after marriage on the average.

SOCIAL WORKER LAUDS LIQUOR CONTROLS IN FINLAND

(Review of the Youth Protection Services—1962, Vol 2, No. 2)

Mr. David Stevenson of the Montreal Social Welfare Court declares that alcoholism can be controlled by the limitation of the manufacture and distribution of alcoholic beverages. He makes this claim for Finland: "Government monopoly of alcohol production now functions successfully in Finland, and per capita consumption there is as low as anywhere in the world, about a third that of Canada."

The part played by the working class of Finland in control of production and reduction of alcoholism could be an inspiration to the trade unions of America if they could be induced to take up such a controversial issue. In 1898 Finnish labour leaders adopted a policy of the "Drinking Strike" referring to the voluntary refusal of workers to accept alcohol in any form. Workers's absolutist associations were formed and it was chiefly due to the labour influence that prohibition was finally introduced in Finland about the same time as in the U.S.A.—and was a ghastly failure. . . . When the inevitable repeal came however, it was in favour of common sense and practicable control, rather than a complete surrender, as in the United States. The present Finnish legislation was drawn up in 1932. It provides that: The liquor trade shall be arranged in a manner to check illegal trade in alcohol, to reduce the consumption to a minimum and to prevent drunkenness and its injurious effects.

The manufacture of liquor by private interests for profit was eliminated once and for all. A State Alcohol Monopoly was formed to manage entirely the production, distribution and sale of alcoholic drinks. Restriction was intended but it would have one important criterion: that the restriction would not be so severe that the illegal trade would reappear. Today Finland would appear to have solved her liquor problems, and not by more and more deep therapy, but by sensible and courageous legislation.

"BECAUSE OTHER FELLOWS DRANK"

(From the Toronto "Star")

"I'll never touch another drink," vowed 17 year old Patrick Garrity, as he left a Toronto court this week, acquitted of the non-capital murder of another youth at a teen-age brawl.

The resolution is admirable but the road leading to it was terribly costly and heartbreaking.

Young Garrity is not the first teen-ager to get into trouble because of drinking. Nor, despite the tragic lesson of his case and others before him, will he be the last.

Many teen-agers drink—despite Ontario law prohibiting the sale and service of liquor to persons under 21. As Garrity himself explained: "I started quite a while ago . . . because the other fellows did it."

Researchers into the problem estimate that 90 per cent of the juvenile delinquency cases in Canada involve the use of alcohol. Teen-age drinking is also the main highway to alcoholism—65.3 per cent of Ontario's alcoholics started drinking between the ages of 15 and 19.

It is evident that it is becoming all too easy—and too fashionable—for young people to take a drink. Beer and liquor advertising, particularly on television, is increasingly beamed at the younger generation in attractive packages which suggest that to be a regular guy, or gal, one must drink.

Young people seem to be able to acquire beer, wine and liquor too readily—despite the legal prohibitions. Are retail outlets not strict enough in demanding proof of legal age from young customers? Do high school students have access to their parents' larders?

Much of the blame must rest with parents—their lack of supervision, their own attitudes and habits at home and at parties. And it is pretty hard to convince a six-foot brawny boy aged 17 that he has to wait until he is 21 before he can drink like his parents.

A variety of organizations—church and school clubs, community recreation associations, youth temperance groups such as the Toc Alpha section of the Ontario Temperance Federation—are wrestling with the problem.

It will be a long, slow process to deglamorize the attitudes toward drinking which have grown up in our 20th century society. But it can be done through enlightened education in the school and particularly in the home. Not the "worm in the glass" sort of education, but giving youngsters scientific data on the effects of alcohol on the physical system and explaining how it can distort emotions and impair mental processes.

This, combined with a solid family relationship and community recreational activities that remove the temptation to drink "for kicks," may not wipe out teenage drinking. It should, however, go a long way toward discouraging it.

"IT ISN'T THE CAR — IT'S THE DRIVER"

("The American Issue," October 1963)

It isn't the car that begins to whine,
When forced to stop for an old stop sign—
It's the driver!

It isn't the car that steps on the gas,
And caused an accident trying to pass—
It's the driver!

It isn't the car that takes a drink,
Then quickly loses its power to think—
It's the driver!

It isn't the car that fails to heed,
The dangers of reckless discourteous speed—
It's the driver!

A car may be beat and twisted awry,
But it isn't the car that will have to die—
It's the driver!

LIQUOR, BEER SALES IN 1962 NEAR BILLION

("Globe and Mail"—June 11, 1963)

Sales of liquor, beer and wine in Canada in the fiscal year ended March 31, 1962, totalled \$961,000,000, an increase of \$19,000,000 over the previous year, the Dominion Bureau of Statistics reported yesterday.

The sales figure does not include the profits made by persons licensed to sell the beverages.

Wine sales recorded an 8 per cent rise during the year. Liquor sales increased by 5 per cent and beer by 2 per cent.

Federal and Provincial Government revenue from the control and taxation of alcoholic beverages amounted to \$492,000,000. The federal share was \$242,000,000 compared to \$235,908,000 in the fiscal year ended March 31, 1961.

Revenue of provincial governments with previous year's revenue in brackets:

Newfoundland	\$4,640,000	(\$4,403,000)
Prince Edward Island	\$1,863,000	(\$1,745,000)
Nova Scotia	\$12,681,000	(\$12,065,000)
New Brunswick	\$9,576,000	(\$8,269,000)
Quebec	\$54,481,000	(\$49,063,000)
Ontario	\$83,957,000	(\$81,787,000)
Manitoba	\$15,043,000	(\$14,586,000)
Saskatchewan	\$14,152,000	(\$13,840,000)
Alberta	\$22,465,000	(\$21,206,000)
British Columbia	\$29,392,000	(\$28,412,000)

MOLSON BREWERIES

Sales and Earnings in Current Year Expected to be New Record Share of Total Market Increases

(Finance—July 1963)

Sales and earnings of Molson Breweries Ltd. in the six months ended March 31, 1963, were higher than in the corresponding period a year earlier and are expected to reach record levels in the current fiscal year that will end March 31, 1964.

In the latest annual report which deals with the six-month period ended March 31, 1963, as the year-end has been changed from September 30th, it is noted that beer and ale sales in Canada as a whole were 3.2% higher than in the like period a year earlier and that the Company's sales rose 4.5%, with the result that Molson's share of the Canadian market reached a new record high. As the rate of population growth was no greater than normal, the industry position reflects a gratifying increase in national per capita consumption.

Molson Breweries is the oldest existing enterprise of its kind in North America and will complete 177 years of successful operations on September 30, 1963.

In the latest six-month period Molson's dollar sales at \$52,832,581 were 9.3% above volume of \$48,336,334 in the six months ended March 31, 1962. This greater increase than that of 4.5% shown in volume sales reflects higher consumption of bottled products and inclusion in the latest period of results of Newfoundland Brewery Ltd.

In 1958 Molson's took a major step towards becoming a Canada-wide organization by acquiring controlling interest in Sicks' Breweries Ltd., which operated five plants in Western Canada, serving the area from

Regina to the Pacific Coast, and had just acquired the plant of Fort Garry Brewery Ltd. of Winnipeg, Man. Sicks also owned a substantial minority interest in brewing facilities in the State of Washington. In 1962, Molson's expanded to the east by acquiring all the shares of Newfoundland Brewery Ltd. of St. John's, Nfld. In excellent modern condition, this brewery established in 1894 has a capacity of 60,000 barrels per year and its products enjoy approximately a third of the market in the province.

DISTILLERY PLEADS GUILTY TO ILLEGAL SALES, MAGISTRATE LEVIES TOP \$5,000 FINE

("Globe and Mail"—October 17, 1963)

A Canadian distillery was fined \$6,000 for two breaches of the Liquor Control Act in magistrate's court here yesterday. Police and the company's lawyer said it is the first time in Canada that a distillery has been charged under this act, let alone fined.

Magistrate Robert Taylor imposed the maximum \$5,000 penalty on Melchers Distilleries Ltd. for selling liquor illegally from its Toronto office, plus the \$1,000 minimum fine for keeping liquor on the premises.

Peter White, counsel for the Montreal-based distillery, pleaded guilty on behalf of the company to both counts. Morality squad Sergeant Robert McMaster testified that the distillery had supplied cases of liquor to a man who had been convicted of selling liquor illegally. The man was given a \$3.50 rebate on each case he sold, the court was told. "We have found that distillery sales representatives have been supplying bootleggers," Mr. Kelso observed after he asked the magistrate to apply maximum fines on both counts.

HIRAM WALKER REPORT

(Finance—November 1963)

The year ended August 31, 1963, was the best in the history of Hiram Walker-Gooderham & Worts Ltd. with a fifth consecutive record established for sales and earnings exceeding the previous peak which had stood unbroken for thirteen years. Consolidated net profit of U.S. \$29,643,565, or \$3.45 a share, was up from \$27,705,832, or \$3.22 a share, the year before and 6% above the previous record of \$27,925,874, or \$3.23 a share, set in fiscal 1950.

VENEREAL DISEASE RATE SOARS

(Globe and Mail, November 20, 1963)

The rate of new venereal disease infections in Canada jumped to 67.5 cases for every 100,000 of population in 1962 from 27.1 three years earlier, the Dominion Bureau of Statistics reported yesterday—an increase of 150 per cent in three years.

It said that of the communicable diseases which are notifiable at the national level—excluding tuberculosis—the three categories having the highest incidence during 1962 were: Venereal diseases, 20,133 cases; infectious and serum hepatitis, 12,538; scarlet fever and streptococcal sore throat, 10,241.

The venereal disease case total of 20,133—with gonorrhoea accounting for 87.9 per cent—compared with 18,774 cases in 1961 and 16,978 in 1959. The bureau noted that under-reporting of such cases tends to be chronic.

Increases in venereal diseases were recorded last year in the northern territories and in all provinces except New Brunswick, Quebec, Ontario and Manitoba, the report said.

Homosexuality and Drug Addiction

CHRISTIAN ATTITUDES TOWARD HOMOSEXUALITY

What is homosexuality?

What causes it?

How do Christians consider homosexuals?

What social controls seem effective?

*(From an Article by DR. TIBOR CHIKES, Professor of Pastoral Care,
Wesley Theological Seminary, Washington, D.C., in
"Concern"—June 15, 1963)*

There are certain words that create very strong feelings. One of these is "homosexual." The less clear-cut a word's meaning, the more threatening the largely unconscious, powerful, mainly negative emotions become. The fuzzier a concept seems, the less able people are to sort out and handle their more destructive emotional reactions. Homosexuality is in all probability the numerically most prevalent sex deviation. It is also probably the most fully studied. Yet because of its emotional overtones the church has a limited understanding of its nature.

Sources of Information

Generally speaking there are three main sources of information dealing with this problem. Novels, plays, and motion pictures treat homosexuality in a more or less explicit way for the sake of art, literature, and entertainment.

The second source is provided by practicing adult homosexuals through their books and magazines. Nationally and internationally organized homosexuals present the glamorization of homosexuality and fight through these media with increasing aggressiveness for equality before the law. They demand their "rights" to marry within their own sex including the right to joint income tax returns. This phenomenon is correctly called "the homosexual revolution" in our society.

The third source is the scientific writings—books and articles by psychiatrists, psychologists, and counsellors. Included among these writers are a growing number of clergymen who are interested in the problems of homosexuals because they realize the personal and social difficulties caused by homosexuality. They want to improve and create methods of prevention and treatment of this problem.

Looking at these sources of information, the aim of the first is entertainment, the goal of the second is propaganda, and purpose of the third is scientific documentation.

Publications for Homosexuals

The rather small but vociferous minority of practicing homosexuals, who write articles and books, used these media to claim normalcy. They demand an all permissive attitude which accepts this sex deviation as merely a sex variant no more disturbing than left-handedness or red hair. These apologetic publications express in the same breath that on the one hand all humans are more or less homosexual. On the other hand, they contend that homosexuals are a persecuted, prosecuted minority, suffering all manner of injustices at the hands of narrow-minded and mentally and culturally inferior heterosexuals.

The tragic reality is that these publications do homosexuals more harm than good. They only add to the general confusion instead of helping to understand and aid the often lonely and usually bitter homosexual.

Homosexuality: A Disease

In most of the writings of the "helping professions" homosexuality is recognized as a disease. It is not a way of life, nor merely a personal choice of different sexual expression. It is a neurotic illness of the whole personality which causes considerable difficulties within the self, with society, and with the law. The homosexual is psycho-sexually maladjusted; his sexual behaviour is aberrant.

Because of the homosexual's compulsion and the obsessive character of this disturbance he suffers more and more from isolation, frustration, guilt, fear and grief.

This condition should call forth all the compassionate love of and a real ministry from the Christian Church. This is withheld because of an inexcusable lack of understanding on the part of many dedicated Christians.

A better understanding of causes and symptoms of this particular disease will change repulsion, rejection, and recrimination into a concerned and redemptive attitude. Such an attitude may protect the children and young people. It may offer loving acceptance and healing to the sick.

Definition of Homosexuality

In determining who is a homosexual we must first sharpen the meaning of this word. By homosexual we mean an adult, either male or female who is attracted to and can be sexually aroused only by members of his own sex. He or she is repelled rather than drawn toward the other sex and suffers from an abnormal inhibition originating early in life which prevents his heterosexual development.

Chronological age is an important factor in the definition of this word. In the normal psycho-sexual development of every human being there are periods during which interpersonal relationships are not primarily heterosexual. In the years preceding puberty and in early adolescence boys are naturally more interested in boys and girls pal with girls. This is normal development and very much a part of growing up. Deep and meaningful friendships can and often develop between members of the same sex—not without sexual overtones and even sexual expressions. To call this homosexuality when we use the term to describe a compulsive obsessional illness in later adulthood would be a mistake.

Another important consideration is the fact that the homosexual adult is attracted and aroused only by a member of the same sex. This brings up the question of so-called "bi-sexuality." What about the homosexual males, for instance, who are married and have children? Some authorities claim, that bi-sexuality is strictly a fantasy. In reality it is nothing but "alibi sex" which is merely mechanical heterosexual activity to disguise, cover up, give an excuse for true homosexuality. Thus in this article the homosexual is an adult over 21 years of age, who is exclusively attracted and aroused by members of his own sex and wishes to express sexuality with them only.

So called "latent homosexuals" are individuals who have had sporadic homosexual experiences but now live heterosexually. Ordinarily these persons are in great anxiety and fear of relapse into their previous deviant practices. They are emotionally disturbed neurotics with homosexual problems but they are not true homosexuals.

Organized Homosexuality

Homosexuals sometimes, mainly in metropolitan areas, form organizations. These homosexual communities have their own customs, jargon,

clubs, ethics and even business establishments. The "gay society," as those who participate call these communities, is diametrically opposed to the "straight society." They lead the "gay life" of endless parties, and in a few cases, sadistic and masochistic orgies, though the "sadies-masies"—representing fringe groups—are outcasts even in the gay society.

The special characteristic jargon of these people gives an insight into the real neurosis of their condition.

The names of their magazines and organizations hide rather than express their nature. Unless one knows, one would never guess that *One* or *Ladder* are homosexual magazines.

The League of Civil Education gives no outward indication that it is an organization of homosexuals. And The Mattachine Society, one of the better known organizations, borrowed its name from the Arabic "mutawajjihin," which means "the masked ones."

Though complaining about being forced by society to live in constant concealment and disguise, they insist on "wearing the mask" and punishing themselves by the painfully uncomfortable posture of deceit and masquerade.

The air of intrigue and conspiracy is the natural atmosphere of this small but threateningly vocal minority of practicing adult homosexuals. Although the militant, organized ones talk about equal rights as if they represented a suppressed minority, they subtly suggest that homosexuality is an altogether superior way of life. They have been able to form organizations, hold meetings, and conventions, publish books and magazines since 1950 in the United States.

With the ever-more-pressing personal and social problems of individual homosexuals the church must now develop a deeper understanding of the causes and treatment of this particular disease in its members and especially in its leadership.

Correct Misconceptions

First of all there are widespread misconceptions to correct and eliminate. Among these is the popular misunderstanding that there is an easily recognizable homosexual type. There is no characteristic homosexual type. It is very seldom possible to pick out a homosexual. Some male homosexuals are very masculine looking and athletic. Likewise some lesbians are the very model of feminine grace and attractiveness.

The Homosexual Syndrome

There is nevertheless a homosexual syndrome. The personality traits of homosexuals betray them. There is a marked immaturity with strong feelings of guilt and shame accompanied by a neurotic insistence on punishment and pain. Fears, suspicion, and narcissistic self-love are sometimes coupled with contempt and defiance. When gathered in organized homosexual society they live in the dreariness of cultivated artificiality usually showing a strange fascination with marked promiscuous habits.

Cause of the Disease

There is no complete agreement concerning the causes of this disease which inflicts and damages the whole personality. The debate between the nature theory and nurture theory has continued until the present time. But now most of the experts concur that homosexuality is not inherited, not congenital, but comes about through the person's actual social experience.

Children are not born with the sex instinct specifically directed to one sex or the other. Exclusive preference for the opposite sex is an acquired trait and involves the naturally developing repression of a certain amount of feeling for one's own sex.

When an adult fails to develop interest and desire for the opposite sex he becomes arrested in his growth and increasingly damaged in his total personality. He may then use a lot of rationalization—blaming law, prejudice or society for his misery. What has actually taken place is not a constitutional-glandular accident but rather faulty and destructive primary relationships within the family.

An overpossessive and domineering mother combined with a passive, aloof or over-stern father makes identification with an attractive male image extremely difficult for the growing boy. Heterosexual adjustment is made almost impossible because of strong fear and guilt feelings connected with sex in early boyhood.

This situation further deteriorates through the scorn and contemptuous attitude of parents and the punitive sometimes even brutal suppressions of society. This can completely block further growth in the psychosexual development of the individual and turn him into a compulsive-obsessive sex deviant who will reject the opposite sex. Having become a fugitive from the opposites, he escapes to his own sex.

A gnawing uncertainty about his own self will generate insane jealousy, breaking relations over and over again and producing the typical short-lived promiscuous homosexual involvements.

Homosexuality is Curable

Fortunately in the last fifteen years there has been a growing acceptance within certain psychiatric circles that homosexuality is a curable disease, especially under favourable circumstances. In the past few decades there have been several different attempts in the cure of this illness. Among them, to mention just a few, are: hypnosis, hormone treatments, electro-shock therapy, psychotherapy and psychoanalysis. This last one is still the most promising provided that the homosexual has a real desire to change. Unfortunately it is expensive, time consuming, and not always successful.

Imprisonment is no treatment at all. In most instances imprisonment aggravates the situation by causing a spread of the disease among inmates.

Legislation cannot solve this problem but may serve as a deterrent to potential offenders. It may protect children and prevent the corruption of youth thereby limiting potential damages.

Hope in Prevention

Since treatment is such a precarious proposition in cases of homosexuality our best hope is prevention. According to one authority, it is unsafe to diagnose a state of established homosexuality before the age of twenty-five. If this is true we have a good chance to do preventive work before the individual reaches that age whether he is sporadic-occasional or more confirmed homosexual.

Personality Disorder

According to our best and most recent understanding homosexuality is a pathological condition symptomatic and a deeply rooted personality disorder. It is a pathological alternative to heterosexual responsiveness, a single component of a more serious psychotic disturbance.

"Homosexuality is the biological norm" states Irving Bieber in "Homosexuality," a book published in 1962 by the Society of Medical

Psychoanalysts. This means that it is beyond any doubt a scientifically established fact that whereas the heterosexual can be either normal or abnormal; the homosexual is unquestionably abnormal without exception.

Acknowledge Deviation

With this understanding the church must learn to distinguish between a healing acceptance and an all-permissive attitude which aggravates and further confuses. The church must clearly acknowledge deviation but should not muddy the waters by calling homosexuality simply a variation—not even for therapeutic or redemptive purposes.

A further task in the preventive ministry of church members and leaders is the strengthening of the Christian family life. Typical causes of homosexuality are faulty, destructive relationships from the very early years in life up to the time of adolescence. Not only the growing child's relations to the mother and father, but also the relationship between husband and wife is decisive, as is the relationship between siblings. Improvement of these and a healthier climate for psycho-sexual development is urgently needed. Part of this climate is constructive confrontation of adolescents at the time of decision for or against heterosexuality with a gospel of God's purpose for human sexuality in an open, positive, and inspiring way.

To persons struggling and reaching for help, to persons who desperately and often hopelessly fight against their illness, the church should offer compassion, help, loving acceptance, forgiveness, and the chance of a new life—exactly as the church should deal with any other sickness.

God's Gift of Sex

A homosexually sick man is no sicker than a heterosexually ill person and is no more a sinner than those living in sin heterosexually. Homosexual promiscuity is no more sinful than heterosexual promiscuity. To live in a responsible way with God's gift of sex is as much a duty of the heterosexual as that of a homosexual.

For these deviants who ask for help and want to change, there is loving care and liberating cure. For those who want to remain homosexuals there ought to be no contempt, loathing, or punitive judgment.

Condemn or Condone?

Christianity neither condemns nor condones homosexuality but confronts it with the wholeness and health of the divine purpose concerning sex and with the healing-redemptive love of the fellowship of God's people.

This non-judgmental attitude does not mean that Christians are less interested in protecting children and youth from child molesters and male prostitutes. We realize that all homosexuals are not sex maniacs or criminal sex offenders. But some are and from these we expect the same legal protection as from any other criminals.

Legislation and the penal code need continual re-examination and improvement. The very minimum assistance society can provide imprisoned homosexuals is psychiatric treatment. As far as further legal changes are concerned, the proposals of the American Law Institute and the Wolfenden Committee provide a powerful weapon to curb activities of potential blackmailers.

Nonsensical Misconception

Notwithstanding needed legal improvements, the all-permissive attitude a clergyman expresses when he offers to marry homosexuals in a church wedding is a nonsensical misconception both theologically and

therapeutically. Of such a proposition, even when made with the purest and best intention, it can only be said that softness of head is no valid alternative for hardness of heart.

To the militantly vocal and practicing homosexual we offer the confrontation and challenge of an open, firm Christian understanding and interpretation of the meaning and function of sex in human life. This is founded on the positive and wholesome witness of the Bible. This biblical perspective affirms the reality of two opposite sexes and describes their relationship as a complementary difference.

Divine Purpose

The divine purpose is given as heterosexual companionship and creativity resulting in the generation of children. This enriching and unifying force is clearly for the heterosexual.

It is unfortunate when the heterosexual is as able to profane what is fundamentally sacred by depersonalization and exploitation as is the homosexual. When this takes place debasement results instead of fulfillment. But regrettably that which is merely a possibility for the heterosexual is an ever present actuality for the homosexual.

Indeed the misery of homosexuals demand a meaningful and redemptive ministry on the part of the church. Homosexuals are not expelled or excluded from Christian community for they—as all other sick—need the regenerating power of the living Christ. This power is channelled into their lives by the concern, love, and healing fellowship of members of his church.

The church should provide special counselling opportunities both within its confines and outside of it in mental health clinics and through the work of private therapists.

Where God's spirit moves there is hope. The Christian Church recognizes the problem of homosexuality without despair.

THE FEMALE DRUG ADDICT: A PROFILE

W. E. BOOTHROYD, M.D.

Division of Psychiatry, Sunnybrook Hospital, Toronto

(Addictions—Autumn 1963)

The psychopathology of drug addiction may be defined as the psychological abnormalities which give rise to, are associated with, and issue from, addiction to narcotic drugs. Drug addiction involves a physiological phenomenon, a psychological attitude and a social sub-culture. In short, for the so-called criminal addict, it is a vocation—a way of life. This being the case, the subject is better thought of as the psychodynamics of addicts than the psychopathology of addiction.

Like psychiatrists, addicts are a motley crew. They differ, one from the other, in many ways. However, narcotic addicts living in any one community at any one time have a great deal in common. I propose to describe the personality of a typical female criminal addict in Toronto in 1963. It is to be noted that the personality profiles that have been published in other times and countries differ considerably from our local contemporary product.

Miss Toronto Drug Addict, 1963

Miss Toronto Drug Addict of 1963 is an attractive, sensitive, introverted young woman in her early twenties with average or better intelligence. She is hedonistic, unaggressive, non-competitive and

irresponsible. Being moody and unreliable, she develops poor relationships with other people. She finds reality unsatisfying, demanding as it does a degree of activity and decisiveness which she is not prepared to undertake. Moderate degrees of psychological or physical pain are intolerable. She prefers to talk her way out of, or into, a situation rather than fight it out or work it through. She has little self-confidence or true self-regard. Her sexual appetite is below normal in intensity and often deviant in direction. Emotional outbursts, while often sudden and dramatic, are short-lived and have little depth. Being essentially passive and quiescent, she develops strong dependency reactions with anyone who is kind and who is sufficiently strong to resist manipulation. She has a great deal of well defended guilt feeling about her addictive behaviour, and any evidence which suggests her implicit worth in the eyes of others is eagerly accepted and tenaciously retained. She has a well developed sense of humour.

Such, as I see it, is the personality, attractive but weak, of the typical drug addict. It is a profile which is frequently seen among our non-addicted patients. What else then must be added? Obviously, the use of drugs.

The Chain of Chance

It has been well established that the first resort to a drug is the end result of a chain of social contacts, the links of which are often forged by chance. In relating the history of this process, the story very commonly goes like this. She comes from a lower middle class home which has been broken by parental conflict and which provided little affection from either parent. As is usual in such situations, the more frequent, but not necessarily more satisfying, contacts were with the mother. She rebelled in her teens, left home to work, or marry, or to engage in a common-law union.

Her venture did not turn out well and began to deteriorate, soon disintegrated, and she was faced with the problems of financial and social need. She meets others in a similar situation, joins a circle of friends who are living on the edge of or outside legal society, and sooner or later comes into contact with one or more addicts. Repulsed at first by her earlier concepts of a "dope fiend", she soon realizes that, as persons, the addicts whom she meets are warm, non-judgmental people by whom she feels accepted. Moreover, to her surprise, she finds that they enjoy certain prestige in the group.

She hears the effect of the drug described in glowing terms, but is discouraged by most of the addicts from use of the drug. However, on a particular occasion, when she is feeling very depressed or frightened, she asks for a "fix", or it may be offered to her. She is curious about the result, and is disappointed to find that she is nauseated, may vomit, and feel worse than before. She is assured that this is the almost invariable effect of the first dose, but that this effect is only temporary. She tries second and third attempts and is delighted to experience a feeling of euphoria, relaxation, contentment and diffuse pleasure which is unique in her experience.

Joy-Pops, Addiction, The Crime

She decides to have resort to this miraculous means of good feeling, but vows never to become "wired". For a few weeks, she "joy-pops" ("chippies") but finds that following the exhilaration, there is invariably a let down feeling with most unpleasant physical accompaniments which, in turn, are rapidly relieved by a further dose of the drug and in no other

way. If she has begun with subcutaneous injection, she soon switches to the intravenous route. Soon she has to fix several times a day, merely to maintain some semblance of normal mood and to keep at bay the horrors of the withdrawal reaction. After two or three months, the positive pleasant effect has almost entirely disappeared. She is now a drug addict.

Pari passu with this process, she has become involved in a most interesting cultural pattern of behaviour. Each injection (if she is using one cap per fix) costs \$6. With four fixes per day, she has to find \$24 a day, seven days a week. The means of making such money are, for her, limited to criminal activity. She can steal, prostitute or join the complex web of communications by which the drugs reach the addicts.

Her contacts with her family become less frequent and she relies more and more on her drug addict associates for satisfaction of her gregarious needs. She has recognized for some time that there is frequent pairing off between her friends, both male and female, and she too finds a partner, male or female, with whom she cohabits. If it is a girl towards whom she feels strongly attracted, she assumes the relationship to be on a Lesbian basis, particularly because of the existence of some physical attraction between them. If she spends time in a jail or reformatory, in the absence of any contact with men and in the presence of certain assumptions on the part of both staff and inmates, she may be further confirmed in her conviction that she is a "gay girl". Depending on multiple factors in her history, including her preference of gender, she may cut her hair and dress like a man, or be content to accept the female role in relation to such a "butch".

She Wants Help — Not Coercion

By this time, she has organized her defences against the attitude of society towards herself and the group with which she is now strongly identified. She absorbs traditional and understandable attitudes towards the "squares" who prevent her from obtaining her supply of drugs by legal means and "force" her into criminal activity. She sees jail sentences as grossly unjust when they are imposed for possession of drugs and indirectly unjust when she is punished for stealing or prostituting.

She wants help and treatment but without coercion, and will gratefully accept any attempts which are made on her behalf, even in the course of serving her sentence. Her reaction is particularly grateful if she conceives as personal the help which is proffered and if the helper does not demand abstinence from drugs as the fee which must be paid for continuing interest.

The addict sees addiction as the most obvious manifestation of a complex problem, of which she is acutely aware but cannot possibly identify. Her reaction to treatment is therefore ambivalent, particularly because the treatment is undertaken by representatives of the society against which she has developed well rationalized defences.

This description has related to the female drug addict because my own experience has been in this field. I believe, however, that with some difference in detail (for example in the incidence of homosexual relationships) the principles are very similar with references to the male addicts.

A Challenge for Therapists

Much has been written about the deeper psychological mechanisms at work in addicts as a group. These concepts deserve theoretical consideration but often are difficult to demonstrate and are of limited practical value in confronting the problem with which, as psychiatrists, we

are faced. There is a challenge here. Drug addicts are increasing in number, are available for help, and represent the focus of a realistic demand on our skill as therapists and our attitudes as members of society.

A MOTORIST'S PRAYER

(REV. ROBERT STRAPPS, Wakefield, England, in
"The Advocate," October 1963)

"From domineering driving, from the vanity of power and the infection of speed,

Good Lord, deliver us.

"From carelessness and indifference, from the demon of impatience and the tyranny of time,

Good Lord, deliver us.

"From ignorance and ungraciousness, from harsh judgment and the flood of invective,

Good Lord, deliver us.

"From inattention and monotony, from the delusion of drink and the obscurity of fatigue,

Good Lord, deliver us.

"Grant us, O Lord, a divine courtesy to all. Awake in us an abiding care for the slowness of age and the rashness of youth. Let our vehicles become instruments of Thy purpose, bringing happiness to all who travel with us, and leaving no man weeping at our passing. Amen."

Censorship

OBSCENITY, CENSORSHIP AND ALTERNATIVES

REV. G. B. MATHER

Obscenity in printed matter as well as in other forms of expression seems to be on the increase. Is censorship the solution? What are the difficulties and limitations of censorship, and are there any alternatives to it? If censorship is needed, how can it be made effective and at the same time acceptable? In this paper an attempt will be made to explore possibilities and provide at least partial answers.

There seems to be ample cause for concern. Not only is there a widespread obsession with sex but this obsession seems to be spilling over into perversions of various kinds. There is also a subtle progression (or regression): what was shocking last year is only interesting this year—a fact that reminds us of Pope's lines:

Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

Arnold Edinborough, Editor of *Saturday Night*, expresses this opinion:

I am a magazine editor. As such I hold the freedom of the press dear. But license is not the same as liberty. I am not prepared for Saturday Night to share the newsstands with filth. These books should be banished. . . . We . . . must do it, if we are to retain our democratic self-respect,

An Exceedingly Complex Subject

The recently revised Criminal Code of Canada defines as obscene "any publication a dominant characteristic of which is the undue exploitation of sex or of sex and any of the following subjects, namely crime, horror, cruelty and violence."

If we are to do anything about it, probably the first requirement is a realization of the complexity of the subject, even apart from censorship. The following table gives some of the factors involved and suggests the great number of possible combinations, ranging all the way from material that is acceptable to that which is completely indecent. It will be seen, for example, that there is a world of difference between the delineation of rape in a book for the information of professional adults and the portrayal of the same act on film to adolescents for the sake of profit. (The table could be easily extended to include other factors as well.)

<i>Subject-Matter</i>	<i>Medium</i>	<i>Manner</i>	<i>Public</i>	<i>Ostensible Purpose</i>	<i>Real Purpose</i>
Boy-Girl Kiss	Magazine	Delicate	Child	To inform	To inform
Marital Sex	Book		Adolescent		
Extra-Marital Sex (heterosexual)	Film	Lurid	Adult	To portray	To portray
Homosexuality	Photos	Suggestive	Unmarried	To warn	To warn
Sex with Violence Rape, Flogging, etc.	Records		Married		For sensation
Incest	Stage	Factual	Non- Professional		For profit
Prostitution			Professional		
Bestiality					To pervert

In this connection one frequently meets the argument that sex is God-given, natural, to be enjoyed and that it is treated frankly in great literature such as the Bible. It is also claimed that no sociological study has proven that pornographic material influences conduct. The concerned person is apt to find his motivation suspected. For example, Arnold Edinborough distrusts the action of women's groups, who he thinks are motivated by jealousy, and he is also wary of "zealous churchmen's leagues".

Complexity Multiplied by Censorship

The complexity of the subject is multiplied when censorship becomes involved. (The term "censorship" can best be applied to control by the State through legal means.) Father John Courtney Murray, S.J., in an article entitled *Obscene Literature and Censorship (Books on Trial)*, June-July 1956) states his belief that the issue is the necessity of striking a right balance between freedom and restraint in society. He maintains that restraint must be for the sake of freedom, not for its denial, even as traffic regulations exist in order to give freedom for movement; the restraint of sexual passion must be for the sake of a person's freedom as a rational being. He sees the danger that coercion or the threat of coercion will evoke a negative reaction; if the Church is identified as a pressure group behind censorship a hatred of the faith may result. "No society," he says, "should expect very much in the way of moral uplift from its censorship statutes."

The difficulties of censorship seem to lie in a basic limitation of law. The law must have general application, which makes it too cumbersome to deal readily with the complexities already noted. Law must be straightforward and as clear in meaning as possible, free from innuendoes and subtleties, yet at the same time treat material that has these latter qualities in superb degree. Legal action is slow and expensive. Also, great publicity is connected with controversial court cases; appetites are whetted by the banning or proposed banning of some title; a publisher could not wish for better free advertising than to have his book banned in one jurisdiction but available in others, or to have a judgment reversed several times in different courts.

If we could have a basis of common agreement as in our judgment that, for example, thalidomide should not be distributed, there would be no great problem. But in fact no such agreement exists. If some formula could be devised for discriminating between the work of sincere though unorthodox authors and the productions of sensational hack writers much would have been accomplished; but we have no such formula to date, and the revised Criminal Code has not provided a solution.

Some Types of Voluntary Action

A good deal of action can be taken voluntarily. In order to be effective we need a good approach to sex, one that is frank but non-sensational. This is the approach of the Bible and of much great literature. It is as different from sensational writing as day from night; here there is no striving for erotic effect, no toying with the forbidden, no fascination of the perverse. A good modern example is found in the writing of Alan Paton, where sex and sin are dealt with forthrightly but in an atmosphere of sanctity. On a somewhat different plane we may be thankful for Ann Landers as a shrewd, witty and effective defender of Judaeo-Christian values. As Christians we need not fear or deplore sex, but we have abundant reason to maintain its connection with love and marriage—not either of these alone but both together.

We also need to have a genuine appreciation of freedom of expression, along with our concern for morality. What would happen if we were to say: We are concerned to maintain a maximum degree of freedom of expression; but we intend to use our freedom to attack sensation-mongering in any form?

Father Murray reminds us that people can and should make judgments for themselves, that parents can and should make decisions for their children, that voluntary groups can properly persuade and have a right to guide their members.

Along these lines we might do more than we have done—in educating parents for their tasks, in providing books that deal with sex frankly and on a high plane through our churches, libraries and schools. Some dealers are already doing a conscientious job of sorting their wares and returning undesirable titles, and are open to further guidance. Church sessions should discuss the subject on the basis of a survey of local newsstands. It is possible that scorn for the paltry and sensational may be a stronger weapon than indignation, since indignation readily becomes self-righteous and is easily-ridiculed.

Toward Effective and Acceptable Controls

Having emphasized positive and voluntary measures, it still seems naive to think that these alone can solve the problem. (It is of interest that D. H. Lawrence believed in censorship of obscenity, whether or not

we accept his definition of the obscene.) If a society should not expect much in the way of moral uplift from its censorship statutes, as Father Murray has reminded us, it will at least need law to protect itself from the worst forces of moral decline. Father Murray advocates that censorship concentrate upon a few chief areas and attempt to eliminate the worst abuses such as pornography, violence and the portrayal of sex unconnected with love, citing as an example the picture of a semi-nude woman with a smoking gun in hand. He believes also that fussiness is out of order and that professional competence is needed more than moral indignation.

It has been argued that no sociological research has proven that pornography affects behaviour. But where literature is unquestionably good we do not timidly delay teaching it until research has proven it to have a beneficial effect; indeed this approach to Shakespeare would be ridiculous. It also seems a trifle absurd that in the case of pornography we must wait upon the researchers for conclusions which could take decades to reach.

The question may also be asked, whether evil may not reside in the act of expression itself apart from the consequences, even as a lie is considered evil though the hearer may see through it and not be deceived.

In other areas we have evolved acceptable legal controls. We have laws against false advertising, fraudulent statements, libel, threats and sedition without any general feeling of tyranny (though those who wish to employ these means probably think the law tyrannical). There is good reason why freedom of expression in any field should be at a maximum; but is there any reason why, in this particular field, it must be absolute, subject to no restrictions whatever?

I have emphasized the complexity of the subject. But even this, though it may give us pause, need not be a complete deterrent. The genius of modern progress is surely the ability and determination to deal with complex factors and phenomena: that is why computers have been developed and we have what is being called the cybernetic revolution. A little of the zeal that is being spent in mastering the physical world could be profitably applied to social and moral problems, including the problem of obscenity.

There is a good deal of suspicion of those who advocate any kind of restriction, and it may help us to understand the suspicion if we consider our own attitude to the Roman Catholic Index of Forbidden Books. Some mistrust may be only the resentment of irresponsible libertines, but it may also spring from a responsible conviction about freedom. Unless we can dispel the misgivings of serious citizens and leading authorities we can get nowhere. A basic requirement may be the development of "dialogue" between representatives of different disciplines, including writers, lawyers, sociologists and moralists.

It will require a broadly-based movement, and probably one that utilizes a variety of approaches, to check the multi-million dollar business in filth.

NO BARRIER TO FILTHY BOOKS

(*"Globe and Mail"*—November 1963)

Under a policy introduced quietly, no books are known to have been denied entry at any border point since the Liberal Government took office in April. According to officials of the Department of National Revenue, formerly charged with responsibility for ruling on obscene books, the border is now wide open. This new *laissez-faire* policy is, however, depen-

dent on the high courts. If a book is ruled obscene by the Supreme Court of Canada, it will be banned from entry.

The Supreme Court is believed to have passed judgment on only one book in its history. This is D. H. Lawrence's *Lady Chatterley's Lover*. It was declared not obscene by the court and has been on sale across Canada for several years.

Censorship, then has been taken from the senior civil servants who used to pass on books seized by custom examiners, and the ball has been tossed to the high court. Department officials say the new policy is extended to books considered hard-core pornography as well as merely controversial ones, and to book-selling companies as well as individuals. In other words, any company wishing to import any book for sale in Canada may do so without fear of its books being seized at the border. The company may still, of course, be prosecuted for selling obscene literature.

"The definition of obscenity is there," said one official, "but no one seems to care. Until the courts ban a book, there's no sense of our doing it." Obscenity, as defined by the Supreme Court, is the undue exploitation of sex. Under the old policy, any customs examiner could seize any book he deemed improper. It was then sent to Ottawa where three or four senior civil servants would read it and pass judgment. If the consensus was that it was obscene, it was confiscated. Otherwise, it was returned to its owner.

The laws, of course, have not been changed. Their application has. "The department's attitude now is to be guided by a court's decision," said another official.

Use of Tobacco

CIGARETTE SMOKING: CAUSES AND EFFECTS

(From an Article by J. GREGORY FRASER, M.D., in
"Addictions"—Autumn 1963)

Nicotine—Toxic and Addicting

Cigarette smoke, a mixture of gases and minute droplets, contains several hundred compounds of which nicotine, irritant chemicals, carcinogens and carbon monoxide are especially important, at least insofar as its harmful effects are concerned.

Nicotine is a highly toxic drug; its actions are complex and often unpredictable because it both stimulates and depresses many areas of central and autonomic nervous systems. Readily absorbed from the oral and respiratory mucosal membranes as well as from the skin, nicotine produces in the novice smoker, nausea, salivation, vomiting, diarrhoea, headache, blurred vision and mental confusion. In addition to these symptoms, overdosage of nicotine causes a precipitous fall in the blood pressure, collapse, convulsions, respiratory failure and finally death. Tolerance to nicotine develops in the confirmed smoker, who rarely suffers the unpleasant symptoms common in novice smokers. Nicotine administered hypodermically to smokers and non-smokers, causes pleasant and unpleasant sensations respectively. It alleviates withdrawal symptoms such as irascibility, insomnia, diaphoresis, tremulousness, and restlessness, and it may also reverse the desire to smoke. This evidence supports the hypothesis that nicotine is responsible for the addicting nature of smoking but as yet the evidence for this cannot be accepted as conclusive.

Irritating Effects of Smoke

The amount of carbon monoxide which smoke contains is variable but it is apparently insufficient in even heavy smokers to alter significantly the oxygen carrying capacity of blood. The irritant effects of smoking on the mucosal membranes of the mouth and respiratory passages depend on many factors related chiefly to the processing of tobacco, the manufacture of cigarettes, the characteristics of one's smoking habit and the constituents which tobacco contains. Whereas nicotine, ammonia, aldehydes, nitrogenous bases, volatile acids, phenols, and other chemical compounds contribute to these irritant effects, the moisture content of the tobacco and the tightness of its packing in the cigarette are equally important. Blindness from smoking is rare and probably occurs only in patients with Vitamin B deficiency. Smoking is interdicted in this condition and also in Buerger's Disease, a rare thrombotic occlusive disorder affecting the vessels of the lower limbs causing gangrene of the toes and then the feet in relatively young males.

Heart Disease More Prevalent

By far the greatest damage to society from smoking arises because of its morbid and lethal effects in coronary heart disease, chronic bronchitis, lung cancer and peptic ulcers. All of these diseases occur more often in smokers than in non-smokers. While coronary heart disease is common in non-smokers, smokers have three times the incidence and death rate from this disease. There are many factors which contribute to its development and progression, for example, heredity, aging, obesity, hypertension, prolonged emotional stress and long excessive exercise. The most common manifestation of coronary heart disease is precordial pain called angina pectoris, and its most disquieting manifestation is the common occurrence of sudden death. Smoking precipitates precordial pain in some patients and when this occurs, abstinence is mandatory.

Chronic bronchitis is a prominent cause of sickness and death in many countries, especially in the United Kingdom. This disease is characterized pathologically by an increase in the number of bronchial mucus glands and clinically by an excess of mucus secretion causing recurrent productive cough. Shortness of breath in chronic bronchitis initially occurs with acute infections and moderate exercise but as the disease progresses it is frequently associated with cold and damp weather; however, it is only a constant feature when this disease has progressed to the development of pulmonary emphysema.

Smoking Does Cause Lung Cancer

Smoking causes lung cancer. The overwhelming evidence for this is chiefly statistical, pathological and experimental. This type of cancer is often incurable when diagnosed because of its early spread to both neighbouring and distant structures. At present, the results of treatment are deplorable, as revealed by a five year survival rate of about six per cent.

Lung cancer deaths are more frequent in smokers than in non-smokers and this risk increases in direct relation to the amount of smoking. It is especially important, therefore, for smokers to know that their risk of dying from lung cancer decreases if they stop smoking. These statistical findings have been repeatedly confirmed by research scientists in many countries. Pathologists describe changes, some precancerous, in the bronchial mucosa of smokers. These changes include basal cell hyperplasia.

squamous metaplasia and carcinoma-in-situ and they increase in number in direct relation to the amount of smoking. These changes are absent or minimal in non-smokers, and they decrease in number in smokers who stop smoking.

Other Factors Increase Risk

Smoke or its tar does not cause lung cancer in experimental animals and this fact is sometimes wrongly interpreted as a refutation of the causal relation of smoking to lung cancer in man. Although experimental evidence is inconclusive by itself, it is important and it adds support to the statistical and pathological evidence. Smoke contains in small quantities, a number of carcinogens mainly polycyclic hydrocarbons, and tar condensed from smoke causes skin cancer in rats, rabbits and mice. Furthermore, if tobacco tar and another known carcinogen are applied together to the skin of these animals, more cancers develop than if either is used alone. This phenomenon is co-carcinogenic.

Tobacco smoke inhibits and then destroys the cilia of epithelial cells in the bronchial mucosa. The ciliary mechanism is one of several which together remove foreign substances from the bronchial tubes. Sufficient damage of this mechanism would tend to impair the removal of all foreign substances, including carcinogens from smoke and from the air one breathes and thereby increase the amount of time that the carcinogens are in contact with the epithelial cells.

A Higher Death Rate

Smoking does not cause ulcers of the stomach and duodenum but it does delay their healing and hence increases their chronicity. This may explain the increased mortality from peptic ulcers in smokers which is nearly three times the mortality of non-smokers. Heavy smokers aged 35 years, have slightly more than twice the chance of dying before the age of 65 years than do non-smokers. This fact is even more impressive when one understands that this risk of dying is greater between the ages of 35 and 44 years than in subsequent decades, which have a progressive decrease in this risk.

Education and Prevention

Smoking ought to be everyone's concern. The inability of most heavy smokers to stop greatly increases the need for this concern. It does, nevertheless, direct our attention to the importance of preventing smoking, particularly among teenagers. In the United States, Britain and Canada, smoking is common among teenagers and those who become confirmed smokers during their school years are generally heavy smokers in later years. A number of factors, such as lack of achievement in academic studies or in extra-curricular activities, are more commonly found in students who smoke than in students who do not. Whatever these observations imply about personality, one tends to agree that the prevalence of smoking in our society, and hence the strong social approval which this habit is accorded, is one of the most important forces which induce non-smokers to smoke. Each time a smoker lights up a cigarette he becomes a "living advertisement" for tobacco. It may be, therefore, that the greatest onus in prevention rests with smokers themselves.

Presently, most smokers finds it impossible to stop smoking and if this is a reliable measurement of what we must expect in the next five to ten years, the outlook is dismal. Whereas anti-smoking campaigns have

achieved only small success, it is only reasonable that they should be continued with a view towards increasing their effectiveness. Not only should educational programmes on the dangers of smoking be mandatory during school years, but it is of equal importance that those techniques be developed and practiced which will assure the effectiveness of these programmes.

The Appeal of Advertising

The substantial increase in tobacco consumption during the past few decades is most probably the result of the effectiveness of advertising by the tobacco industry. Their efforts have been greatly augmented and possibly even surpassed by the effectiveness of its millions of customers, whose approval of smoking is publicly expressed many millions of times each day. Leaders of the tobacco industry deny that their advertisements encourage the non-smokers to smoke; it is, however, very difficult to believe that the association of smoking with refined tastes, pleasant and leisurely living, youthfulness, health and sexual appeal is as harmless as it is claimed. Such appeal to the popular imagination must be investigated to assess its danger, and appropriate measures adopted to remove them.

Need Treatment Research

Smokers may be divided into two classes: those who wish to stop and those who do not. One hopes that effective treatment methods will evolve from the experience of the anti-smoking clinics which are now in operation. More must be learned of the psychological, social and physiological factors which together make it so difficult, and usually impossible, for a smoker to stop smoking. Smokers who claim that they do not wish to stop must surely deny the validity of the conclusions about the danger of smoking. One may be amused, frustrated, amazed, or aggravated to hear persons whose reflection on the facts has been nil or minimal, declare that the evidence is inconclusive or illogical. Nonetheless, it is a common response whatever the reasons, and since one suspects that no evidence would convince these persons, it is necessary to learn more about the factors which are important in the genesis of such attitudes.

CIGARETTE SMOKING AND LUNG CANCER

(From an Article by DR. NORMAN C. DELARUE in "Applied Therapeutics," October, 1962)

(By RONALD STRICKLER)

The evidence relating cigarette smoking and lung cancer is now statistically significant, indicating that direct causal proof is inevitable.

The data demonstrate that 20% of all cancer deaths in males in North America are attributable to lung cancer. The North American death rate from lung cancer in the "one pack a day smoker" is fifty times higher than in non-smokers and British death rates show a thirty-fold increase in lung cancer mortality in a similar group. These data show that the disease reaches epidemic proportions while still excluding the increased death rate from coronary heart disease, bronchitis, and related lung infections in heavy smokers.

The risk of lung cancer from smoking relates only to cigarettes, most probably because cigarette smoke, unlike the smoke of pipe or cigar, is inhaled deeply. In addition, the smoke is not simply puffed in and out, but rather, an appreciable percentage of the tars remain trapped in the

lungs. These two facts represent an over-simplification of the explanation for the cigarette-lung cancer relationship.

The inhalation of pollutants in the air we breathe is of secondary importance. The effect of irritants in the airway is an additive one and consequently the risk in rural areas will be lower than that in urban areas. Although variations are frequent, these facts remain: Non-smokers are unlikely to develop lung cancer even in cities with major air pollution problems. Cigarette smokers in rural areas have the same risk of developing lung cancer, although at a slightly lower statistical level. The falling risk of ex-smokers is apparent in both areas.

Studies show that in American males 75% of lung cancers correlate with cigarette smoking, and only 9% with urbanization. This is consistent with the mortality rates:

Urban males	1.76
Rural males	1.00
Cigarette smoking males	10.76
Non-cigarette smoking males	1.00

It is further suggested that universal abstinence as far as cigarette smoking is concerned would decrease the annual lung cancer mortality rate by 60%.

Dr. Delarue states: "Lung cancer has now become the most common visceral cancer in man and the most common cause for cancer deaths. The awesome implications of this disease are best represented by the results of treatment by presently available methods. . . . If we cure only five (or at best eight) of every one hundred patients suffering from this disease, we must obviously look elsewhere in an attempt to improve such a dismal outlook. Combinations of available therapeutic gestures have not been greeted with much enthusiasm and, therefore, one can only turn to the two remaining alternatives in searching for a more effective attack on the problem: namely, provision for earlier diagnosis, or methods for prevention of the disease."

One sometimes tends to forget that chronic bronchitis and emphysema show a similar association with cigarette smoking and indeed may in the long run prove to be a more important effect of this habit. The association is of some practical importance in any discussion of lung cancer since the presence of these additional changes complicates the treatment of the cancer by surgical methods. Post-operative problems such as pneumonitis, atelectasis (an airless state of the lungs), and respiratory insufficiency may occasionally result in a fatal outcome despite all medical efforts.

In addition, the relationship between smoking and coronary artery disease cannot be ignored. The absorption of nicotine affects cardiac rate, the degree of blood vessel constriction (these factors make the heart work more, thus adding strain), and may encourage the release of fatty acids into the blood stream, giving smokers a higher cholesterol rate.

TEEN-AGERS AND CIGARETTES

(The "Reader's Digest," February, 1963)

In 1961 the people of the United States smoked an estimated 490 billion cigarettes, 4.2 per cent over the 1960 figure and 32.9 per cent over 1954. Enough cigarettes were made and sold for each man and woman over the age of 15 to light up 4,025 times—or 11 times a day.

Among the reasons most frequently given for the increase are that the number of children reaching the smoking age is larger and the age when smoking becomes a regular habit is lowering. The American Cancer

Society, questioning 22,000 high school students in and around Portland, Ore., found that one out of every four boys and one out of every eight girls smoked. The number of smokers increased with every year of high school, so that among seniors 35.4 per cent of the boys smoked, and 26.2 per cent of the girls.

In Newton, Mass., the results of a survey were just as startling. Of 6,810 high-school students, a quarter of the boys and a fifth of the girls smoked. Among seniors 45.5 per cent of the boys and 54.7 per cent of the girls smoked. And a few of these students reported that they became regular smokers as early as eight and nine years of age.

Meanwhile, in just one generation, lung cancer, which is fatal 95 per cent of the time, has changed from an uncommon disease to one that causes by far the largest number of cancer deaths among men. In 1930, there were only 2,400 deaths from lung cancer recorded in the United States; in 1961, 37,500 persons died of the disease. At this rate, according to American Health Association statistics, a million children now in school will die of lung cancer before they reach the age of 70.

The Lord's Day

LORD'S DAY ACT DOESN'T VIOLATE CANADIAN BILL OF RIGHTS, HIGHEST COURT RULES

("Globe and Mail," Toronto)

The Supreme Court of Canada ruled yesterday that there is nothing in the Lord's Day Act that abrogates a section of the Canadian Bill of Rights guaranteeing Canadians religious freedom.

The court's decision was contained in a 4-to-1 judgment rejecting an appeal by two Hamilton bowling alley operators against their convictions for operating a bowling alley on Sunday contrary to the Act.

Walter Robertson, 34, and Fred Rosetanni, 27, former operators of the Hamilton Centre Bowl, were fined \$25 and costs in February, 1962, by Magistrate W. R. Morrison. They lost an appeal against their convictions in the Ontario Court of Appeal.

John J. Robinette, of Toronto, counsel for the two men, argued before the court in February that the convictions were invalid on grounds that the Lord's Day Act violates religious freedoms guaranteed in the Bill of Rights.

Mr. Robinette argued that the Act imposes a Christian religious observance on all Canadians whether or not they are Christians, contrary to the Bill of Rights. It imposed Sunday observances as a religious value upon the whole Canadian community, including those whose religious values and precepts permit them to engage in activities thus prohibited, Mr. Robinette submitted.

The court's majority judgment, written by Mr. Justice Roland Ritchie and concurred in by Chief Justice Robert Taschereau, Mr. Justice Gerald Fauteux and Mr. Justice Douglas Abbott, rejected Mr. Robinette's argument.

However, Mr. Justice J. R. Cartwright in a dissenting judgment said the Act is clear and unambiguous and does infringe the freedom of religion contemplated by the Canadian Bill of Rights. He would have quashed the conviction.

Mr. Justice Cartwright said the Bill of Rights requires the courts to refuse to apply any federal law which infringes freedom of religion unless

an Act of Parliament rules otherwise. Any law which compelled a course of conduct for a purely religious purpose infringed freedom of religion.

But the majority of judgment said the effect of the Lord's Day Act rather than its purpose must be looked at in order to determine whether its application involves infringement of religious freedom.

"I can see nothing in that statute which in any way affects the liberty of religious thought and practice of any citizen of this country," Mr. Justice Ritchie said. "Nor is the untrammelled affirmations of religious belief and its propagation in any way curtailed."

The judgment added:

"The practical result of this law (the Lord's Day Act) on those whose religion requires them to observe a day of rest other than Sunday, is a purely secular and financial one in that they are required to refrain from carrying on or conducting their business on Sunday as well as on their own day of rest.

"In some cases this is no doubt a business inconvenience, but it is neither an abrogation nor an abridgment nor an infringement of religious freedom, and the fact that it has been brought about by reason of the existence of a statute enacted for the purpose of preserving the sanctity of Sunday, cannot, in my view, be construed as attaching some religious significance to an effect which is purely secular insofar as non-Christians are concerned."

The Act has been regarded since 1903 as part of Canada's criminal law. Such legislation has never been considered as an interference with the kind of freedom of religion guaranteed by the Bill of Rights.

THE NEW TEN COMMANDMENTS

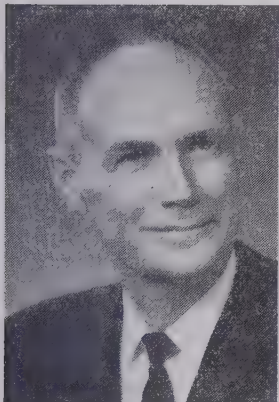
(SIR RONALD GOULD, *General Secretary of the National University of Teachers in Great Britain*)

1. Thou shalt have no other gods before thyself.
2. Thou shalt not make unto thee any graven image—Thou shalt not bow down thyself to them nor to anybody else.
3. Thou shalt not call on the name of the Lord thy God except in vain.
4. Remember the Sabbath day and Sunday to keep them wholly free from work. Five days or less shalt thou labour, but Saturday and Sunday are for thy pleasure. In them thou shalt not do any work but thou shalt not prevent others working for thee.
5. Honour thy father and mother whilst thou art very young and hast no alternative, but when thou hast reached thy teens, treat them as the old fogies they are.
6. Thou shalt not try to settle thy quarrels by reason but by force. Thou shalt be quick on the draw, for if thou dost not get thy man first, he will certainly get thee.
7. Thou shalt not be faithful to one man or to one woman.
8. Thou shalt not steal carelessly or thou shalt be discovered. Rather shalt thou steal carefully, or fiddle or scrounge.
9. Thou shalt not refrain from hearing false witness against thy neighbour for every man must take care of himself.
10. Thou shalt not covet thy neighbour's house, thy neighbour's wife, nor his manservant nor his maidservant nor his ox nor his ass nor anything that is thy neighbours, if it is inferior to thine. But if he has anything better than thou hast, covet it for it is good for thee to keep up with the Joneses.

The Church in Industrial Society

PROPHECY IN AN INDUSTRIAL SOCIETY

REV. STEWART CRYSDALE, *Toronto, Ont.*



The Christian Gospel is always scandalous because it refuses to conform with logical and sensible notions of how it should behave in the world. Just when social scientists, historians and theologians have decided what things are sacred as against secular, along come people like "Honest to God" Robinson, Tillich, Bonhoeffer and others to upset everything. They insist that God is working through so-called secular agents just as he is in the august and revered institutions set apart for the direct pursuit of religion. In the confusion we may ask, What is the role of the church in industrialized, urban society?

There appear to be three patterns in the church's relation to society: (a) she may conform to prevailing secular values and accept the continuities and changes that occur in society, rather agreeably for the most part; (b) she may withdraw from the world of money-grubbing, sweat, blood, tears or laughter, in pietist reaction; or (c) she may seek to change or reform the world in critical, prophetic involvement. These patterns may be called accommodation, isolation and conflict. They are not mutually exclusive. There are probably justifications for each course of action. An improvident prophetic movement might not survive beyond a generation if there were no traditional institutionalized church to carry the seed of the Word forward. Withdrawal is needed from time to time to purify and consolidate the brotherhood. The function of the church, however, which is stressed by the Board of Evangelism and Social Service is its critical, prophetic witness to the eternal demands of the Gospel in the changing conditions of the world. What are the major dimensions of contemporary social change? And what are the relevant demands of the Gospel?

Major Dimensions of Social Change

1. *Urbanism* is enveloping Canadian communities. Villages are becoming towns and towns cities. The typical community of 1980 will be the metropolis. Bigness brings in its train a wealth of inter-relationships. We will have better education, higher health standards, more conveniences, many cultural advantages. But it is also harder to be neighbours among people who move frequently. Individuals have greater freedom than they had on the farm or in the village, but they are also apt to be lonely and find less social cohesion in the city. They tend to hive into class and ethnic districts. Old people are segregated from young families and the rich live in the pure air at the outer rim of the city while the poor congregate downtown.

2. *Automation* is replacing men with machines not only in handling materials but in making decisions. The effect has been felt first in primary industries; loggers, miners, farmers and fishermen are now fewer

in proportion to the total work force. Their sons and daughters move to the city. Now factories and offices are being automated. Even the service industries are feeling the pressure. Pin-boys, waiters and shop clerks have non-human replacements. Teenagers and older men with few skills and little education are idle in increasing numbers. Productivity is higher than ever, the Gross National Product climbs, workers are relieved of heavy and repetitious work, people have more leisure and live longer. But what are they to do with their time? And how is income to be distributed?

3. *Pluralism, Mass Society and Centralism* are tendencies in modern Canada. No longer is the supremacy of white, Anglo-Saxon Protestants unchallenged. French-Canadians are demanding a new deal. People of different religions and races are getting acquainted. The result is more tolerance and more liberal moral standards. Many people are confused as to right and wrong. What are we to believe these days? Powerful mass media invade the privacy of homes to sell their wares and pervade their novel ideas. The public is susceptible and fickle: which party will promise the most? Political principles are played down. Businesses, labour unions and even voluntary organizations have become huge. The chain of command is long and the orders impersonal. Fewer and fewer people own or control our resources and major facilities, and therefore our livelihoods.

Some Relevant Demands of the Gospel

1. Against the trend of society to bigness and impersonality, the Gospel affirms that *the person* is of supreme worth in the eyes of God. When you think of it, only the Church holds out hope for men, as persons, against the pressures of society, the relentlessness of history and the finality of death. But the Victorian man, bloody and unbowed, still preached here and there, is a phoney. Man is not the captain of his fate or the master of his soul. Marx and Freud must be answered honestly if the Saviour is to be understood. In inviting men to follow Him in faith that still asks questions, the Church holds out a lonely but lively hope for moral integrity.

2. *But Christ affirms the person only in a new relationship of love toward "his companions", and now they are legion. To witness sensibly, we must first listen, understand and love, as we never have before. The old barriers are breaking, and the floods will carry away some of our cherished traditions and beloved prejudices. But the opportunities for encounter with men and situations are enormous. The best places are in every-day communication in shop, office, bowling alley, on campus and over the back fence. But how are we to understand, love and witness?*

3. Men's property and positions under Christ become *trusts* in which we learn to act as stewards or servants in the use of what he alone ultimately owns. In politics, business, the labour movement, education, and all the enterprises of men, Christians will demand an accounting, and seek to enforce it by law and political action, so that for *every* man, woman and child decency, dignity, justice and liberty will be preserved. Politicians will be held to account for their trust, businessmen will consider fair wages, reasonable job security and honesty in sales a proper cost of doing business, and labour leaders will follow democratic procedures. The regulation of the nation's business to these ends by alert voluntary criticism and by legislation where required will be sponsored by the Church. Humanitarian policies require protection of the economically underprivileged by improved education, by portable industrial pensions, by universal contributory retirement and health measures.

Some Prophetic Proposals

To redouble her prophetic, reforming efforts in these swiftly changing times, the Church might consider how to:

1. establish in each congregation committees on evangelism and social action, to study current issues, educate both congregation and minister, and give leadership in local action where required;

2. in inner city situations co-operate with other denominations in initiating community churches which would get out of their buildings into neighbours' kitchens, betterment clubs and social and rehabilitation centres;

3. establish training institutes for laymen, ministers and theological students, such as the Presbyterian Institute of Industrial Relations in Chicago, for nearly twenty years a key factor in that denomination's strong thrust into modern society;

4. continue critical enquiry into national problems of social justice and morality by competent commissions of laymen, clergy and consultants;

5. encourage participation in political life at municipal, provincial and federal levels by able and committed Christian laymen to the end that the increasing functions of government in modern society may be subjected to the appraisal of the Gospel.

REPORT ON THE MARITIME UNIONS ON THE GREAT LAKES

REV. DAVID F. SUMMERS, *Executive Secretary, Religion-Labour Council of Canada*

Prior to the late 1930's Canadian sailors on the lakes and the Coastal region depended on "Crimp Halls" operated under the guise of Unions. They usually were known by the name of the operator or "labour contractor". When jobs were plentiful and seamen few the ship-owners were charged a fee for each sailor delivered to the ship. If there were more sailors than jobs, the operator charged a fee for the job, and called it "Union dues." Whatever the situation the "Crimp Hall" operator made a "good thing" of it. One of the factors which made this kind of operation possible was the practice of hiring sailors only for the trip, and firing them as soon as the ship reached port.

The sailors shared in the movement toward union organization which came in the late 30's. The Seamen's International Union issued a charter to the Canadian Seamen's Union as a District of the International. With the help of many unions, notably the Brotherhood of Railroad Clerks, the basis of union organization was laid. Not long afterward the Canadian Seamen's Union District was expelled by the S.I.U. because of Communist domination. Thus the C.S.U. became a national organization.

In 1948 a period of dissatisfaction within the C.S.U. culminated in a split between Communist and non-Communists. The S.I.U. re-entered the picture. Mr. Hal Banks, in a joint arrangement with Government and Labour, was brought in to wrest control of the Canadian waterfront from the C.S.U. The ensuing battle involved strife and violence.

Throughout the 50's the S.I.U. made significant gains in wage rates and conditions of work. A deckhand in 1948 received \$130.00 per month for a 12-hour day, seven-day week. By 1959 this had risen to \$325 per month for a 8-hour day with overtime rates for weekend work. This was a period with a number of difficult and sometimes bitter strikes.

During the late 50's it became apparent to a number of people that all was not well in the internal operations of the S.I.U. In 1959 the S.I.U. was suspended from the Canadian Labour Congress for "raiding" (what we in the churches might call "sheep-stealing"). The S.I.U. was signing up members who were already members of C.L.C. affiliated organizations. At the 1960 Convention the S.I.U. was expelled from the C.L.C. but of course retained its certification as the bargaining agent for its members.

In an attempt to provide Canadian sailors with a bona-fide Trade Union with democratic membership control the C.L.C. supported and encouraged the efforts of some former S.I.U. members to organize a rival seamen's union which was named the Canadian Maritime Union. When this new union obtained a collective agreement with Upper Lakes Shipping, a campaign to discourage and destroy the C.M.U. was launched. Sailors were beaten; wives and children were terrorized; Canadian ships were boycotted in American ports. The C.L.C. unsuccessfully tried many and various means of settling these problems.

In July of 1962 the Canadian Brotherhood of Railway, Transport and General Workers refused to handle S.I.U. manned ships in the Welland Canal, resulting in the appointment by the Government of a Royal Commission to investigate the situation on the Great Lakes. The report of Justice T. G. Norris, following a lengthy and thorough investigation, has been a shock to many Canadians. It revealed an ugly picture of gangsterism conducted under the cloak of the word "union". It revealed the extent of the S.I.U. power over the life of Canadian seamen and the collusion that existed between the S.I.U. and some shipping companies.

One of the recommendations of the Norris Commission was the establishment of a Trusteeship to Control all of the Maritime Unions. This was established in the fall of 1963 with the appointment of Justice Victor L. Dwyer, as chairman, Judge René Lippé and Mr. Charles H. Millard. With reluctance, because no one could suggest any workable alternative, Canadian Labour accepted this action and are giving support.

The Trustees take very seriously the terms of reference in the act which specify that the purpose of their "control" of the Unions is "... for the return of the management and control of each of the Maritime unions to duly elected and responsible officers of such unions at the earliest date consistent with the national and public interest of Canada." They have refused to "depose" the union officers and to "run" the unions by autocratic decrees supported by Government powers. Instead they are supervising the activities of the unions and only requiring those changes which are necessary to the public interest and the welfare of the membership of the unions. They believe democracy can only be built by democratic means. They will co-ordinate the activities of the five unions in the field and encourage the democratic handling of union affairs by the members themselves.

The Trustees are to be commended for their approach to their responsibilities; they deserve our support.

QUOTATIONS FROM "REPORT OF AN INDUSTRIAL INQUIRY COMMISSION ON THE DISRUPTION OF SHIPPING"

(JUSTICE T. C. NORRIS, July 15, 1963)

"The history of collective bargaining in the maritime industry on the Great Lakes since the time Banks came to Canada indicates that the rights of the individual seamen have either been ignored or overlooked. The choice of a collective bargaining agency has been predetermined by a joint

decision of management and an official or officials of the union, without ascertaining the wishes of the employees." (page 94)

"The seaman has thus become a pawn in the moves between a powerful union—to all intents and purposes, Banks, who controls the union—and the shipping companies." (page 95)

"The precise nature of the relationships between the SIU of Canada and the SIU of North America is difficult to pin down." (page 103)

"Neither the SIU of North America (Canadian District) nor the SIU of Canada have ever held conventions of members." (pages 106-7)

"An international convention of the SIU held in Montreal in 1959 with only 57 SIU delegates, plus fraternal delegates, cost the SIU of Canada \$23,836.37." (page 114)

"The issues of the Canadian Sailor, official organ of the SIU in Canada, filed with the Commission, show that it is a dishonest propaganda sheet . . . themes are repeated tirelessly—the technique of the 'big lie' is practised unendingly. Distortions of the truth seem unrestricted." (pages 128-9)

"The Banks code of violence—revived as it was in 1949-50 and again during the last two or three years—is an uncivilized relic of deep-sea sailing conditions of over 75 years ago." (page 93)

"Men and women were attacked and in most cases the beatings were extremely brutal. Witnesses came to give evidence still bearing the marks of beatings; some were crippled or marked for life." (pages 203-4)

"There was one factor common to all, viz: that the victims were either in active opposition to the SIU or were associated with companies or unions that opposed the SIU or were otherwise in disfavour with the SIU." (page 204)

"Evidence was given on behalf of the union that it controlled about 7,000 jobs." (page 101)

"At December, 1962, SIU records showed:

- 8,423 book members
- 4,392 probationary members
- 1,295 probationers in arrears
- 701 book members in arrears
- 203 persons holding retiring certificates."

15,014 (page 176)

"On the average, there were not quite 100 days of work available for each member for the season covered by the year ended on March 31, 1962. This fact indicates that Banks is maintaining a sizeable casual labour pool of seamen who get very little work, the very situation which an organized hiring system might be expected to prevent." (page 177)

THE CHURCH'S OUTREACH TO BUSINESS AND INDUSTRY

REV. WARREN BRULEIGH

Does Industrial Evangelism mean: (a) going into industrial locations and preaching the Word during coffee breaks, lunch time, etc.? (b) visiting the worker on the job with the "Are you saved, brother?" approach? (c) visiting the industrial world to discover what goes on in a plant or on the factory floor? (d) sending in some order of "worker-priest" to find out what is really happening in the world of industry? What do we mean when we speak of industrial evangelism?

We need to remember certain historical facts regarding the church and the world of Industry.

1. In Europe the working man was forgotten or ignored by the established church. The Vatican has declared that one of the great tragedies of our time was the loss of the working man by the church in the 19th Century.

2. In Great Britain the working man was also forgotten or ignored by the majority of people within the established churches. Before we start shouting about Methodist leadership in the labour union movement, let us remember that a closer examination does not give the church much to shout about. Such men as Bishop Wickham and Ralph Morton insist that the church never did lose the industrial worker because the church never really had him to lose.

3. In North America the gulf between industrial man and the church does not seem to be as great. Facts and figures seem to indicate we are in contact with a fair-sized segment of working people. Yet, we should not shout too loudly. Rather, we need to ask ourselves, "Is our relationship with the worker a healthy one, or is our relationship such that the average worker fails to see any relationship between his faith and his daily work?" Also, is the relationship of the ordained clergy and the working man of such a nature that the clergy are wide awake to the every day life, dreams, hopes, aspirations, frustrations and confusions of the working man?

4. We need to realize that the Roman Catholic Church is hard at work seeking to keep the lines of communication open between the working man and the Church. There are many full-time priests in the field seeking to maintain healthy relationship with the industrial world. Roman Catholic laymen are being encouraged and assisted to carry their faith into their every-day work-world. Adult Education is being stressed, encouraged, and promoted.

A note-worthy example of this is in industrial Cape Breton. Through the Coady International Institute and the St. Francis Xavier University Extension Department, both priests and laity are being trained for witness in the industrial complex. It is not by accident that the vast majority of outstanding labour men in Cape Breton and the Maritimes are Roman Catholics. Before anyone permits anti-Roman Catholic feelings to rush to the fore, it should be noted that when the St. Francis Xavier extension work began and before the Coady Institute opened its doors, the major Protestant communions were invited by the Roman Catholics to join with them in this important work. But the offer was turned down. Consequently, several of our outstanding Protestant men found it necessary to turn to St. Francis Xavier on their own, without the support of their communions and many of their fellow clergy. This is a sad, painful and tragic story.

5. The Maritime Conference now has a standing committee bearing the title, Church and Industry. This committee evolved from a special committee set up in 1958 to study the question of industrial chaplaincy. The initial chairman of the special committee was Rev. Clarke MacDonald, who was also part of the visiting team sent to Luton in 1961. The present committee consists mainly of younger ministers, with the exception of Dr. J. D. N. MacDonald. Our lay representation consists of concerned men from both sides of the industrial bargaining table, plus a sharp young lawyer. We are now in our second year of operation, and already have established a friendly relationship with APEC (corporate membership) and the Religion-Labour Council (corporate membership). Members of the committee are seeking to establish and maintain a living contact with

labour union leaders and membership while we are also finding a large number of management people who are extremely curious and, in some cases, visibly delighted to see us. We have also made contact with Roman Catholic leaders in this field, and they are receiving us warmly and are encouraging us right along the line.

Our problem: we really should have a full-time man in the field. Right now, we are doing this on top of our parish work and our charges are suffering. Again, the Maritimes suffer from deep-rooted traditions, one of these being a misinterpretation of separation of Church and State, which comes out as "The church should have nothing to do with anything in the world." This is not only held by many laymen, but by a large number of our clergy. There is a tremendous job of clergy Education crying out for attention. Again, the need for some type of institute for the training of clergy in this field is badly needed. This institute should be one ready to offer both short term and long term courses for clergy. The institute could also engage in vitally important work in training of the laity for their life and witness in the Industrial complex.

What Has All of This to Do With Industrial Evangelism?

What I am afraid of is that we should initiate some kind of Industrial Evangelism Programme just to say, "We are there." This happens too often when we send chaplains into hospitals, factories, or universities. Before we start charging into the world of industry, we should ask the question, "What are we really trying to do?" Is this some razzle-dazzle programme for 1967? Or are we looking for a programme to be initiated and followed through thoroughly? If so, we had better begin to think about institutes, staff, research, field representatives, experimentation, etc. The former will dazzle and excite; the latter will be deep-rooted and real.

With the breakthrough of automation, which is coming with acceleration that I don't think any of us can overstate, there will come a time soon when in many industries there will be a three- or a four-day work week. And what our people will do—who are now bored with all their entertainments—to further use their Leisure time is something that worries even psychiatrists. We must dedicate ourselves today to a new understanding of the importance and the obligation of the planning of the future. Not in terms merely of military preparation, necessary as it is, but preparation of the development of our people for a different kind of learning, a learning that will develop the full potential of man.

THE CHURCH AND TECHNOLOGY

(From an Article by ROGER L. SHINN, Professor of Applied Christianity, Union Theological Seminary, New York, in "Interchurch News", December, 1963)

The Christian Church has a concern for technology and the new forms of society that it brings. There are religions that try to turn men's eyes from the moving, material world to an unchanging realm of the spirit. But Christian faith testifies that God acts in history, that he has entered into human life, that he calls us to serve Him in this world where He has placed us.

D. L. Munby, the British economist, writes: "God is in process of transforming our economic order . . . We can, and should, participate in that activity."

Such a statement stands in the tradition of Moses, who answered God's call to lead a people out of slavery; of the prophets, who saw God's

activity in the history of nations; of Jesus Christ, who bade men understand the signs of the times and respond to God's Kingdom in their midst.

God, however, is not the only power shaping our economy. Forces that neglect or oppose God are also at work, seeking their own advantage and harming human beings. Hence Christians face difficult decisions as they seek to live faithfully in our time.

Technology offers the human race opportunities never before known. We can end the age-old struggle against starvation and poverty. We can stop much of the drudgery, pain and frustration that have haunted mankind. We can open up education, leisure and enjoyment of the arts for all.

But technology brings risks to match its opportunities. Technology combined with greed, indifference, and ignorance victimizes some men and threatens us all. It challenges the church to prayer, thought and activity. Consider a few of the big questions Christians must lay on the conscience of men these days.

1. What shall we do with our vastly increasing production? Shall we manipulate people, by the arts of psychology and advertising, to consume more and waste more in order to keep the economy going? Or shall we find ways to direct our wealth to better education, cleaner cities and fair opportunity for all?

2. What shall we do with men who are displaced by machines? Thousands of unneeded farmers, miners and railroad workers cause friction in the economy. More important, they know the personal despair of feeling unneeded. Technology suddenly makes useless the skills that have taken years to acquire.

It throws old men on the scrap heap, leaves young men unable to find work, crushes Negroes whose unemployment rate is twice that of whites. Frequently it opens up new jobs requiring greater skills for those who can qualify. But, too often, we lack the combination of ingenuity and compassion to help people through the hazardous transitions of our day.

3. What shall we do about the world's safety and hunger? Technology creates weapons that endanger the whole human race. Increasing the number of lives far more easily than the quality of lives, it crowds us closer together without teaching us how to live together. Population multiplies most swiftly where poverty is greatest, and 10,000 people a day—more than ever before in history—die from malnutrition.

4. How shall we locate ethical responsibility in this highly organized world? Traditionally the owner of a business determined the ethics of its operation. But when a corporation has more than two million stockholders, what is the role of these owners? When a factory automates and dismisses workers does responsibility for this decision rest upon management, the stockholders, or the competition that apparently requires the action?

Shall the corporation assign some of its profits to helping the displaced workers or shall society simply trust the market to turn up new jobs? Or shall Government act to give them some opportunity for employment? In questions like these, as truly as in old-fashioned questions of personal honesty, our society must work out the meaning of moral responsibility.

The church does not meet the emerging new society with ready-made answers for its urgent problems. In part, the vocation of the church today is to trouble the conscience of society with persistent painful questions so that men in the seats of power cannot be complacent in their affluence.

In part, the church also has the vocation of seeking answers—answers that will require clergy and laity to join scientific skills and biblical insights. Above all, the church must ceaselessly remind society that the most fundamental issues of technology and livelihood concern not statistics of production and income but persons created by God to live in responsible freedom and community.

AUTOMATION—MASTER OR SERVANT OF SOCIETY?

REV. STEWART CRYSDALE

Leaders of business and labour exchanged ideological blows at a significant conference on automation held in Toronto in September, 1963. The social problems which attend the spread of automation represent another chapter in the long struggle of men to control machines in industry. Over a century ago starving, displaced weavers smashed new steam-powered looms and fired cotton mills, but they could not stop the Industrial Revolution. Generations of workers and their families suffered unnecessarily from the adjustments which followed mechanization before unions and legislation were developed to protect them. Today efforts are being made by a number of concerned business, labour and government leaders to foresee the widespread changes in employment that accompany automation, and to attempt to distribute the ensuing burdens fairly. The crucial problem is whether we have the desire and capacity to devise social machinery to direct automation and deal with its effects creatively so that it may be a beneficent servant of society rather than a monstrous tyrant.

Opinion varies widely as to the nature and effects of automation. Most business men think of it as different only in degree from other technological change. But others see it as different in kind because it not only replaces manual labour in handling materials but it also automates control of machinery and invades the human realm of decision-making. An international labour leader described it as a "revolutionary force capable of overturning our social order." He said that whereas mechanization made workers more efficient and thus more valuable, automation now threatens to make them superfluous and thus without value. He called upon management to give more consideration to the social and personal consequences of job displacement by automation. At a purely economic level, he warned that it would be absurd and ruinous to allow automated factories to pour out endless streams of goods which their former employees, now unemployed, were unable to purchase. It is often forgotten by business that workers are also consumers.

The benefits of automation are well known. Increased productivity per man-hour in many basic and secondary industries has contributed in an important degree to the rapid rise in the standard of living most Americans and Canadians enjoy. The drudgery, misery and brutishness of many tasks have been reduced or eliminated. For example, to produce the same amount of coal in the United States today as compared with the thirties only about one-third as many miners must go down into the perilous depths. Improved working conditions, higher wages, shorter hours and fringe benefits have been won by labour partly because of higher productivity and a growing Gross National Product. Much of the credit for this must go to improved technology.

Short-run and Long Range Problems

The principal short-run problem associated with automation is structural unemployment. This means that the job market is undergoing

permanent changes over and above cyclical fluctuations. Certain types or strata of jobs have increased in number considerably and other strata have shrunk. There is an abundance of openings for technicians but a greatly reduced demand for semi-skilled and unskilled workers.

The heaviest burdens of unemployment associated with technological change have fallen upon two types of workers who are economically weak—teenagers and men over forty years of age. The alarming feature about teenage unemployed is that about one-third of them are school-dropouts who will continue to be at a serious disadvantage in the labour market. Moreover, by 1970 there will be twice as many teen-agers in the work force in comparison with 1960.

Older men out of work are typically those with few skills and little education. Their prospects for retraining for jobs in other classifications or sectors are, on the whole, not good. They are, furthermore, often the victims of a subtle and invidious discrimination—they are not given equal opportunities for employment simply because they are older.

It may be predicted that for teen-agers entering the labour force and older men who find it difficult to retrain or move to better areas, the prospects for employment will continue to be unfavourable, regardless of over-all economic prospects. There is urgent need for governments, business and labour unions to step up research into employment forecasts, so that the labour force may be up-graded at every level in training, skills and pay. Only as this is done can the wastage at the lower end of the scale be reduced.

The chief long-range problem is how to cope with the vastly increased leisure that follows upon the spread of automation. A shorter work week, longer vacations and earlier retirement are coming whether people want them or not. More leisure presents problems at three levels: for the individual, for social institutions and for the national society.

Individuals in western society view leisure somewhat differently, depending upon their class, sex and age. Our traditional attitudes for the most part resist the changes being thrust upon us. The upper class, accustomed to regarding leisure as their "right" and used to expending it in ever-novel manifestations of "conspicuous consumption", are least likely to be affected by current changes. The lower class for generations have been exposed to long periods of involuntary idleness due to seasonal and not so rational unemployment. They are inclined to have no great expectations of society and its "rewards". Unless sweeping institutional provisions are made for the more creative use of leisure time, the increasing numbers who will join the ranks of the unskilled unemployed will add to the threat to a viable, democratic way of life which some observers see in the social passivity, economic immobility and political susceptibility of a mass society.

Upper lower class and middle class people are apt to feel the social effects of automation most keenly. They have been raised to view work as an end and virtue in itself; idleness for able-bodied men, voluntary or involuntary, is evil and shameful. They traditionally take pride in providing for their future retirement through savings. Independence is a primary value. Now they are obliged to work shorter hours and retire sooner. Those most deeply committed to the old ends often take second jobs to "keep busy" and augment the family income. Their hopes for financial independence are often frustrated by obsolescence of their skills and disappearance of their job. They may find other work in the service or public employment sectors but usually this is at a lower rate of pay. Furthermore, automation is reaching out to these sectors too. Increasingly

their wives get jobs to help out; often the men must share in housework and frequently their accustomed family roles are reversed or at least confused. They have too little or too much leisure, and often, because of shift work or second jobs, the family no longer shares in meaningful leisure activities together.

The new "disordered" leisure also poses serious problems for social institutions and the organizations which embody them. Commercialized recreational and cultural interests have made large and profitable inroads upon the time and money of the new leisure class. Expensive, time and energy-consuming hobbies and activities such as boating, skiing, curling, sports-car touring and racing have gained in prominence over slower-paced, group activities such as bowling, bridge, and the like, which brought friends together regularly. Voluntary associations such as home and school clubs, charitable and fraternal groups and church organizations have suffered disruption. Whether they will become more relevant to the new, more transient leisure pattern, is an open question.

No less serious a set of problems is posed by increased leisure for the national society. One great dilemma here is how to finance the huge expenditures required to provide for the well-being of citizens who must now work for shorter periods but who also live longer and have developed higher expectations for health, wealth and happiness. Movements in Canada have traditionally left responsibility for administering the lion's share of the nation's business and income to private, competitive interests. Now the state is obliged to take more initiative and exercise more control over the delicate and highly complex whole. The nice question is how to do this without discouraging private enterprise and usurping individual rights.

The Relevance of Christian Principles

Two basic Christian principles have a direct bearing upon the problems associated with automated production and more leisure. The first of these is the fundamental interdependence of all segments of society and mutual responsibility for the well-being of its members. "You, then, being strong, ought to bear the burdens of the weak." If society as a whole benefits from higher productivity, then society as a whole should share the cost. In the days of the Industrial Revolution social conscience and welfare machinery were not yet prepared for this. But the widespread dislocations of two World Wars and the Great Depression brought pressure upon society to assume a greater measure of responsibility for the well-being of all. Now the pressure is renewed, and ways must be found for disturbing a share of the benefits of automation among those least able to bargain for them from positions of strength. Teen-agers entering the labour market and men over forty must have special consideration in new employment and social legislation. This must ensure a "decent" minimum level of subsistence through direct allowances when work is not available. But more desirably, adequate and effective programs must be developed for vocational training, apprenticeship, re-allocation of the labour force, and, where private enterprise is lacking, public works. Workers cannot be expected to leave homes, neighbourhoods, old jobs and churches behind to seek work in more promising areas unless some temporary assistance and partial job security are provided. Public works may be extended into the provision of greater social capital in better schools, hospitals and low-cost housing. Lacking these facilities, the social dependency of disadvantaged people is compounded. With better education, housing, medical care, and pension provisions, on a national scale, there are higher prospects of developing a more flexible, buoyant and enterprising people.

The responsibility for achieving this goal does not rest upon governments alone, of course. Other organizations may abdicate their social responsibilities only at the peril of losing their privileges and creating a totalitarian state. Business and labour must seek together to achieve orderly employment changes in the process of accomplishing higher productivity. Negotiations in recent years between management and labour in several large industries in the United States show what is possible in this regard.

Agreements between General Motors Corporation and the United Automobile Workers, between the butchers union and the Armour Company, coal operators and United Mine Workers, west coast longshoremen and their employers, transit workers and the New York City Authority, and the United Steelworkers and Kaiser Steel in California have indicated willingness on both sides to share in the costs as well as the gains of progress. Some encouraging examples of co-operation between management and labour may also be found in Canada.

The second Christian principle which can guide participants in rapid industrial change is that life for the individual and for society as a whole includes but consists of more than meat and drink. Christ came that men might have the abundant life. This has eternal perspectives, of course, but it also has clear-cut social implications.. In an era of scarcity there may have been some excuse for interpreting the abundant life in terms of a disembodied spiritual existence, an ideal and immaterial shadow of things present or a bright vision of things to come. But in the age of plenty now at hand the abundant life promised by Christ either has concrete social dimensions or it becomes an empty hoax, cruel or pathetic as the case may be. Certainly an other-worldly, pietistic and socially irrelevant faith bears little relation to the "good news" of the incarnate Christ for "the world".

The Gospel from the first liberated believers from the bonds of existing status systems, whether founded upon the grounds of occupation, income, class, ethnicity, colour or traditional religion. Together they began to live in broad dimensions of mutual responsibility, learning from one another, bringing into daily work, politics, community relations and leisure activities the integrating purpose of their common faith and love.

The new age of plenty, made possible by advances in technology, is not, of course, sanctified simply because of its proliferation of goods, services and leisure. But it does provide the material conditions by which men, guided by Christian principles, have a greater opportunity than ever before to work out in concrete experience the social teachings of Christ. The Church's primary task now is to re-interpret the Gospel in terms of social responsibility so that the disposition may be established among all classes of men to use our knowledge and resources for the service of humanity as a whole. It will be seen readily that our present capacities are still quite unequal for the supreme task of meeting the basic needs of the deprived larger part of the human race. It is only when the forces of automation are exploited irresponsibly for solely private advantage that it becomes a monstrous tyrant. Men of every class whose ultimate commitment is to the welfare of humanity will agree with Sir Geoffrey Vickers, speaking at the Ontario Conference on Automation and Social Change, when he said "Of course the rate of change can be controlled." It would be immoral not to control it. It is to be hoped that management, labour and government will share in its control. The Church's task is to bear active witness to the general goals and means which are morally acceptable according to her Gospel.

HOW ETHICAL ARE BUSINESSMEN?

By RAYMOND C. BAUMHART, S.J.

Polybius, the Greek historian, summarized a nation's decline in a single sentence: "At Carthage, nothing which results in profit is regarded as disgraceful." Modern critics have levelled this same charge at U.S. business, and we wondered if executives still adhere to this Carthaginian creed. To find out, we asked respondents to comment on a recent statement by a student of business:

"... the businessman exists for only one purpose, to create and deliver value satisfactions at a profit to himself. . . . If what is offered can be sold at a profit (not even necessarily a long-term profit), then it is legitimate. . . . The cultural, spiritual, social, and moral consequences of his actions are none of his occupational concern."

From top to bottom of the corporate ladder, a convincing 94% says: "We disagree!" As one personnel director sees it: "This man lives in a vacuum, ignoring the society that gave him his opportunity, his responsibility to make it better rather than worse as a result of this existence."

Five out of every six executives in our survey reacted affirmatively to this view, "For corporation executives to act in the interest of shareholders alone and not also in the interest of employees and consumers, is unethical."—(*Living My Religion on My Job*, Laymen's Movement.)

COMPUTERS POSE THREAT TO WHITE-COLLAR RANKS

(By THOMAS O'TOOLE in the "*Vancouver Sun*", December 10, 1963)

Amid all the talk about the effects of automation on factory workers, surprisingly little has been said about the revolution automation is bringing about in white-collar ranks. What may harm the office worker even more is his total lack of defences against automation, if it comes. He has no really strong union behind him to fight it, he is difficult to retrain (retrain for what?), and because automation is so new to him, he may suffer more in morale than the factory hand who has spent his working life on assembly lines.

A recent move by Union Carbide illustrates just how far the machines have come. The company decided to build a new warehouse next to its big chemical works in South Charleston, West Virginia. But how big a warehouse? Stocked with what chemicals? And how much of each? Instead of asking trained executives for the answers, Carbide posed the questions to a computer, in a new technique known in the computer trade as "Monte Carlo Simulation." The computer considered hundreds of ways to warehouse different chemicals (which should be kept in drums? which in tanks?) before pinpointing the best way to store each chemical. Then, and only then, Carbide went ahead and built the warehouse the computer told it to build.

Almost at once service improved, sales increased, costs were cut. Even more important, what would have taken men months to do, if indeed it could have been done by men at all, was done by the computer in minutes.

Geologists assessing data for oil explorers, like engineers figuring the grades and angles for highway loops and overpasses, have seen the demand for their skills wilt as the demand for the computers grew. The aeronautical engineer could be part of the same dying race; where he might spend three years calculating the flow of air over a wing, a computer does it in seconds and for thousands of different wing designs.

The drive toward computer management is, of course, only part of a broader movement in what might be called white-collar automation. Brokerage houses now have \$50 million in computers rattling out com-

missions on the day's stock trades, crediting dividends to customers, and deciding how much cash margin clients can borrow at the same time they feed brokers with up-to-the-minute prices of more than 6,000 listed and unlisted securities. Brokerage houses have unusual incentives to automate; on Wall Street, errors cost about \$8 apiece, and computers are almost error-free. On the other side of Wall Street, computers are taking over the banking industry lock, stock and vault. "We're working toward the day when most of our employees spend their days smiling at the customers," is the way it is put by a Bank of America vice-president.

ARE WE READY TO FACE INCREASED LEISURE TIME?

(A statement by LOUIS NIZER, famed trial lawyer, to a conference of editors and publishers in Chicago. "Toronto Star", November 14, 1963)

In the last 50 years, science has progressed more than in the 3,000,000 years of the world's existence. Indeed, if you make a list of all the scientists who had ever lived, more than 90 per cent are alive today. While science has made this astonishing progress, has human nature progressed similarly? If so, it has been imperceptible. We seem to be beset with the same envy and greed, and above all, belligerence, that has marked the destiny of man for all these centuries. The curious thing about the struggle to close the gap between science and humanism is that the good people in our communities very often retire from the contest.

If you want to observe the flight from this contest, take our own country. There is no country in the world that enjoys the advantages of a higher standard of living and higher education. In the United States today, we consume 275 million gallons of hard liquor a year; we swallow \$255 million worth of tranquillizer pills a year and \$230 million of sleeping pills. One out of every 10 Americans at some time or other in his life occupies a bed in a mental hospital; juvenile delinquency is rampant.

If you want more evidence of the flight of the American people from this obligation to close the gap, observe our flight in the form of entertainment and amusement. We spend \$43,000 million a year—as much as our national defence budget—to entertain ourselves. We spend \$750 million a year for photography equipment. There are more skiers in the United States than in Switzerland. We spend billions of dollars for motion picture, theatre, and other kinds of entertainment and we're bored.

Twenty-five years from today our problem will not be communism. For, like all tyrannies, it is bound to be diluted into nothing, and changed in its form so that it disappears from the face of the earth. Twenty-five years from today our problem will not be nuclear warfare, because I can not believe that our destiny is to destroy the human race in one mass suicide. But 25 years from today, we will have a greater problem and it will be leisure.

Housing

REVISION OF NATIONAL HOUSING ACT REQUIRED TO SAVE ROTTING CITIES

(Submission to the Government of Canada on behalf of the Municipal Governments of Canada)

A ten-year federal-provincial programme has been demanded by the Canadian Federation of Mayors and Municipalities to stop the decay of Canadian cities. A delegation of 42 mayors met with Prime Minister Pearson and the cabinet on November 15, 1963, to urge them to take

initiative in a massive drive to clear slums by replacement or rehabilitation in urban centres. Every Canadian should have a decent home, they said.

The following excerpts are from the Federation's brief:

During the past two decades Canada's population has increased percentage-wise more rapidly than any other industrialized country and more than 90 per cent of the increase (about 7 million people, is represented by an increase in the urban population. . . . The present population is approximately 19 millions of whom 70 per cent are urban. At the present annual rate of growth the metropolitan areas of Montreal, Toronto, Vancouver, Calgary, Edmonton, Kitchener and Ottawa-Hull will double their population within 20 years and—with only a few exceptions—every other major urban area will double its population within 30 years.

Each day we are faced with fresh and striking evidence of social and economic problems, some old, some new, but all of them sharply accentuated by the inadequacy or lack of appropriate measures to deal with them. For instance: unemployment; juvenile delinquency; crime, traffic congestion (sometimes approaching strangulation); obsolescent or slum housing, often over-crowded, often already condemned but not yet replaced; run-down commercial and industrial facilities left behind in the trek of commerce and industry to the suburbs or to other communities; inadequate community facilities and hospitals; unplanned and uneconomic forms of land use and physical development exceedingly costly to both urban and rural taxpayers and causing untold waste of resources.

Community Development

A vast public investment in community facilities is required—indeed, it is indispensable—as a condition of the investment of private risk capital on an adequate scale in housing, office buildings, new industrial plants, new shopping centres and other major undertakings. The public investment must be in sewers, water supply, drainage, paved streets, roads and bridges; also in schools, hospitals, buses and other transport systems, fire and police protection and many other public services.

More than seven years of experience with the redevelopment section of the Housing Act have yielded no striking results. Less than \$30 millions of federal money has been committed for slum clearance during these 7 years; and even when these projects have been completed less than 5,000 families will have benefited from federally-sponsored slum clearance projects.

Federal Government policy, with the acquiescence of provinces and municipalities, has been based on the general theory that housing needs will be fulfilled if most government financing is concentrated on the building of new housing for those who can afford to purchase new housing—usually that element of the population with families or family expectations who have relatively secure prospects for future income.

The situation we now face is that we Canadians, in our national tax-paying capacity, have for nearly 20 years been luring ourselves into shiny new suburbs, only to find that, as municipal taxpayers, we have now to confront a steadily-mounting backlog of municipal costs—in the one case for new public facilities and services; in the other for a vast investment in redevelopment to recreate vital urban economic centres and to make the older areas habitable by modern standards.

In summary, a reorientation of federal policy toward housing and renewal is required if, as Canadian taxpayers, we are to restore a balanced programme of community development at costs that we can afford. The municipalities, by force of sheer economic necessity and costly experience, are ready to co-operate in helping to restore the balance.

The case for making a direct attack on the problem of housing for the low-income sections of the population rests on sound principles of economics and human welfare. The problem ahead of us is two-fold:

- (1) to improve housing (by all means: conservation, rehabilitation and new building) in those categories where it is most needed; and
- (2) to maintain stable employment at a substantially higher level over the next ten years. The building and maintenance of housing is one of the biggest potential employers of Canadian labour and provides one of the largest markets for Canadian materials . . .

Restoration of Existing Housing

The restoration of existing housing is a vital part of the Canada-wide problem of increasing the employment of Canadian materials and manpower and improving standards of living. The Federal Government will undoubtedly wish to take whatever measures are necessary to make it financially possible for the provinces and their municipalities to undertake such experimental or demonstration projects as are herein proposed.

Another desirable programme is the provision of federal loans for the purchase of existing housing. It is felt that this would help, at least in a small measure, to encourage young families to move initially into older housing and to rehabilitate it, thus helping to arrest the decay which comes to many older neighbourhoods.

Accommodation for the Aged

A further desirable amendment to the Housing Act would make possible the construction of *housing and hostel accommodation for aging citizens*. It is necessary to provide not only for old people who can care for themselves, but for that part of the elderly population who require part or full time care, including meals and some hospital facilities. In some provinces, grants are being provided for institutions providing for board and partial hospital equipment, but the practice is not universal nor, in all cases, adequate. The Federation would reiterate its earlier request that a programme of financing be devised to enable the provinces and municipalities to fulfil these increasing requirements.

A large part of the benefit to old people of the recent \$10 increase in the federal pension will be nullified unless, as a complementary measure, the supply of decent and economical housing can be sharply increased. Under conditions of severe low-rental housing shortage, and in response to the law of supply and demand, it is probable that rents in such sub-standard housing will rise to absorb part of the increase in the federal pension.

The Federation recognizes that there are baffling obstacles to progress in *filling the need for low-rental housing*—housing to meet the needs of that substantial part of the population who cannot afford an economic rent for adequate accommodation. For reasons which are not the responsibility of any one level of government, the generous provisions of the National Housing Act for the financing of public housing (section 36) have not been utilized to any significant extent: less than 12,000 rental units have been approved for financing in the whole of Canada since 1950, including both full-recovery and subsidized projects.

Change Due in Loans and Contributions

In this connection, the Federation has noted with interest the Government's proposal to introduce a major change in its approach to public housing: to authorize "loans and contributions to provincially or municipally-owned housing agencies for constructing or acquiring public housing projects and operating such projects" and to authorize the Central

Mortgage and Housing Corporation "to contribute a portion of the operating losses on any such projects that provide subsidized housing accommodation to individuals or families of low income", and the further proposal of the Government for "loans to non-profit organizations to assist in the acquisition or construction of housing accommodation for individuals or families of low income."

Would it not be feasible for the federal, provincial and municipal governments to undertake a number of experimental or demonstration projects in different parts of Canada (in both large and small areas) in the establishment of "new towns" or "satellite" communities? Through government initiative in the assembly of land on the scale required, the way would be cleared for accelerating the large-scale participation of private enterprise in the building of such communities. Such demonstration projects need not be confined to the large and rapidly-growing areas. There may be a case for relating such a development to the needs of some of the presently "depressed" areas where potential opportunities exist for the attraction of industry.

Related to the land development problem is the fact that, with the increasing density of our urban population, one of the most pressing needs of the future is *the provision of open space* for recreation. Most of such open space must be within easy reach of our cities and towns.

Recommendations

The following recommendations arise from the foregoing statement of community development needs. Based on the conclusions set forth in that statement, the Federation requests the Federal Government:

- (1) to broaden the urban renewal legislation to permit *financial assistance for comprehensive programmes of renewal* so that commercial, industrial, transport and traffic measures may proceed along with housing;
- (2) as a means of implementing such comprehensive programmes of renewal, to make financial assistance available *to cover the entire cost of the investment in acquiring and clearing land for re-development* (instead of financing only 50% as provided under Section 23 of the National Housing Act);
- (3) to provide financial assistance also toward
 - (i) the cost of *extensions of sewers and other utilities* required in approved redevelopment areas;
 - (ii) the cost of *open space and recreation facilities* the need for which has been established in the development programmes;
- (4) in view of the numerous difficulties experienced in *attempting the rehabilitation and conservation of housing*, to co-operate with the provinces and their municipalities to make it financially possible to undertake experimental or demonstration programmes for the purpose of finding administrative, technical and financial solutions to such problems as those mentioned on page 11;
- (5) to provide federal loans (as now under the National Housing Act for new housing) *for the purchase of existing housing*;
- (6) to accelerate the addition of *housing and hostel accommodation for aging citizens*;
- (7) *to initiate immediately, in co-operation with the provinces and municipalities, a Canada-wide 10-year programme to replace or rehabilitate all sub-standard housing and thereby to provide every Canadian with a decent home and a healthy physical environment.*

SLUMLORDS, AHOY!

(By SCOTT YOUNG, "Globe and Mail", September 11, 1963)

A term used in other cities to describe the owners of slum rental housing is "slumlords." This engaging contraction of the state of being a slum landlord isn't the sort of accolade that one would wish listed in *Who's Who* along with one's decorations and clubs.

However, the slumlords of Toronto may take comfort from the nature of the present show of temper at City Hall. Mayor Donald Summerville now has asked—angrily, the papers say—for a report on the worst of the slum pockets. I haven't heard any suggestion yet that he intends to list the names of the slumlords and force them to own up.

It is not too late, however, for such an excellent interim step. A fundamental principle of free enterprise should be a sense of responsibility. The slumlords obviously are lacking this quality but might suddenly acquire it if they had to admit to someone other than their bank managers that yes, they own those dumps.

The city now has an occasionally used practice which, it seems to me, could be extended. If a householder allows weeds to grow uncut and unhindered and to spread their seeds through neighbouring gardens and yards, the city has the power to move in and cut the weeds and send the householder the bill.

The principle seems to me a valid one to apply to slum housing. It might take a few dozen more inspectors and an increased measure of housing control, but weighed against the price in crime and squalor of maintaining a slum the cost would be peanuts. If sanitary standards were being ignored by a slumlord, simply move in a plumber to bring a house up to city regulations and then send the slumlord the bill.

Another system, for which we have no legislation but which is used in New York City, would be to set up a Rent and Rehabilitation Administration. There would be piteous outcries from the slumlords at what would be, in effect, a limited reimposition of rent control. But it would work. The system could be to establish minimum standards for repair and redecoration by landlords of rented dwellings; for instance, that a rented home should be kept repaired in all essentials at all times and repainted or papered every three years.

If such standards were not maintained, the city then should have the legal power to reduce rent on a scale related to the offense. For example, if a family paid \$85 monthly rent and an inspector found that the plumbing was dying of old age or neglect, the city would have the power to reduce the rent by an amount appropriate to the offense.

In announcing a new anti-slumlord campaign in New York earlier this summer, Mayor Robert Wagner said: "In the case of some slumlords, we may get further by cutting down their profits than by threatening jail sentences." In New York, an automatic cross-index of the files of the Health and Buildings departments and the Rent and Rehabilitation Administration has been established to speed up this process. If a health inspector finds that a home is a menace, his report is followed up quickly by someone with the power to hit the landlord plumb in the pocketbook.

New York also has the power to apply in court to take over slum buildings and repair them and to order some buildings vacated. Mayor Wagner has asked for legislation to make the vacate orders even more damaging financially, by compelling slumlords whose buildings are ordered vacated because of law violations to pay the relocation expenses of tenants who are forced to move, and to take back the same tenants when the necessary repairs have been made.

HOW RED TAPE SNARLS PUBLIC HOUSING

ANDREW OSLER

(*Toronto "Daily Star," Tuesday, November 5, 1963*)

Case history of bureaucracy in action, in Toronto.

John Davidson, 35, is a married man with eight children and an income of just under \$240 a month. His present home is a three-room flat on Wellesley St. E. for which he must pay \$90 a month. He works as a day labourer.

Almost seven years ago he signed an application with the Metro Toronto Housing Authority for an apartment in one of the 3,700 low-rental public housing units now in use in Metro. He is one of 2,000 who have made similar applications, then began a long wait. Davidson has been waiting seven years, and his dreams of having a decent place to raise his family are hopelessly tangled in an incredible festooning of bureaucratic red tape. His case isn't unusual. It's typical. And there are many others far worse—families on welfare, families hit by sickness or death.

Why does it takes so long for low rental public housing to be built? Mostly because from the time a project is first conceived until the first bulldozer moves in, it must be approved by more than 60 governmental agencies.

Construction must wait while four governments—federal, provincial, Metro and local—with their multiplicity of boards, commissions, officials and agencies, talk, debate and poise their rubber stamps. Any one of these can bog a project down, or delay it. Any one can postpone action, slow its progress. And as the years drag by, John Davidson waits, and his eight children wait.



(*Central Mortgage and Housing Corporation*)

The proposed \$22 million Thistletown public housing project in Metro's north-west is a typical example of what can happen. It was first conceived in the late 1940's, and its 500-acre site was purchased by the provincial government in 1952—the year Metro was born. If it were finished today, as it could have been, it would have 1,200 low-rental apartments, maisonettes and row houses for Metro's needy families. Instead, after more than 10 years, its plans are still bogged down in inter-governmental red tape. The latest roadblock comes from the lowest level of government. The township of Etobicoke doesn't want to give its approval to the development's plan of subdivision until the provincial government turns part of the site over for the township's use.

P. E. H. Brady, executive director of the Metro Toronto Housing Authority, outlined some of the steps a project like Thistletown must take through a swamp of bureaucratic rigmarole from idea to bulldozer. First Metro Council must draw up a resolution requesting the project, and send it to the province. There it is checked by the housing branch director, the Deputy Minister and the Minister of Economics and Development. Then it moves in ponderous fashion through four branches of Central Mortgage and Housing Corporation—the federal government's housing agency, and finally lands on the desk of the Minister of National Revenue in Ottawa.

Weird Arrangement Takes Over

If he nods approval, a weird arrangement known as the federal-provincial-metropolitan partnership takes over, and working plans are drawn up. At this stage, no fewer than 21 officials get their fingers in the pie. They include Metro Council, Metro Housing Authority and Metro Council's interim housing committee.

At Queen's Park, an architect and an engineer go to work along with the Minister of Economics and Development, the Treasury Board and other officials. A cost-sharing agreement is worked out, with the federal government normally agreeing to pick up 75 per cent of the tab; the province 17½ per cent, and Metro 7½. Once the province and Metro have had their go at it, the local branch of CMHC moves in with its branch architect, branch engineer, branch public housing department and branch manager.

Send Whole Mess to Ottawa

The CMHC sends the whole mess of dog-eared diagrams to Ottawa where the agency's chief engineer, director of public housing, legal department, executive committee and board of directors take a look. Finally it arrives back on the desk of the Minister of National Revenue, and if he nods favourably once again, the project is shipped back to Metro.

Now bureaucracy creaks into high gear. First eight agencies of Etobicoke township must give their okay. These are: the township engineer, board of parks management, board of education, local Hydro officials, local Bell Telephone Co. office, buildings department, township planning board, and the work capital committee of council.

Metro Comes Back Into the Act

Then Metro moves back into the act, and the plans get rubber stamped at that level by the main office of the Bell Telephone Co., the TTC, Consumers Gas Co., Metro Assessment Board, Metro works and parks departments, Metro Planning Board, the Post Office and Metro and Region Conservation Authority.

Back again to Queen's Park the project moves for the perusal of officials in the Departments of Highways, Transport and—believe it or not—the Department of Lands and Forests, where the surveyor-general takes a look at it.

The Ontario Hydro Electric Power Commission and the Ontario Water Resources Commission must stamp it, and the two major railways if their tracks are in the vicinity.

In the meantime John Davidson and his family hang on grimly, and though they may not know or care by now, some hope is in sight.

Need Czar to Get Things Done

"What we need is a housing czar—someone with real power to get things done," Controller Givens, the city's budget chief, told *The Star*. "Everyone's agreed on the principle that public housing is vitally needed, but there's a cocoon of red tape."

His "housing czar" would be a man granted powers—and money—from the three top levels of government to plan, build and administer public housing in the Metro area. Another idea housing people are talking up is a Metro company with the powers of Mr. Given's czar. Under this plan, Metro would assume responsibility for housing from the thirteen municipalities, and turn it over to a nine-man board. Its members would be appointed equally by Metro, the province and Ottawa, and all powers to plan, build and administer public housing would be turned over to it.

Metro Housing Authority Only Landlord's Agent

The present Metro Housing Authority is only "a landlord's agent" appointed by the province to keep tabs on Metro's public housing, according to Mr. Brady. It may be something more soon. Metro Chairman William Allen has announced that he will meet with federal and provincial officials in the next three weeks in an attempt to slice red tape. As he described it in an interview, he would like to see a central housing agency set up to speed vitally needed public housing to completion.

John Davidson may get his new home yet.

COST OF EDUCATION

(Dominion Bureau of Statistics, Ottawa, August 1963)

Costs of their university year, 1961-62, varied widely from student to student, with average costs ranging from \$975 for students attending classical colleges to from \$1,352 to \$1,550 for arts-science students, education, pharmacy and engineering and from \$2,050 to \$2,465 for law, medicine and dentistry.

Cash outlays for single students living at home were \$880 in the East, \$1,135 in Quebec, \$1,155 in Ontario and \$1,020 in the West. Most students living at home were supplied with room and board and fringe benefits which would reduce considerably the differential of some \$400 for those living elsewhere.

The average expenditure by married students was \$3,361. For all areas expenditure by married students was more than twice as much as for single students not living at home. The range for individual families, however, was wide and there were faculty differences.

Health Insurance

BRIEF

Presented to
The Medical Services Insurance Enquiry
at
Toronto, Ontario, January 1964
on behalf of
The United Church of Canada
by the
Board of Evangelism and Social Service

SOME BASIC ASSUMPTIONS AND RECOMMENDATIONS

1. The United Church of Canada, guided by the example and teachings of Christ regards disease and illness as an affliction to be overcome, and health as a good to be desired as a part of the salvation of the whole man.
2. The United Church is instructed by the teachings of Christ and the apostles that privilege involves corresponding responsibility, that the strong should bear the burdens of the weak, and that we should approach the treatment and care of the sick not from the viewpoint of profits to be gained by as a means of serving our needy neighbour.
2. The United Church of Canada has given practical demonstration of Christian concern for the sick and needy through pastoral visitation carried out by clergy and laity; the establishing of hospitals in isolated communities; by erecting with government assistance and operating some 20 Homes for Elderly Citizens, seven of them established within the bounds of Ontario; by establishing and operating at considerable cost three half-way houses for alcoholics, one of which is situated in the City of Hamilton; by developing a specialized ministry of hospital chaplains, pastoral counsellors, social workers, etc.
4. The United Church of Canada, has at three sessions of its highest court, the General Council, called for the establishment of an integrated, comprehensive and contributory National Health Insurance Programme.
5. The United Church of Canada, through its highest court, has stated its conviction that a Medical Insurance Plan should be *universal* (including all citizens within its provisions); *comprehensive* (including various medical and related needs in co-operation with the medical, nursing, dental, pharmaceutical and other related professions); and *national* (with the various provincial plans co-ordinated in a nation-wide plan.)
6. From its wide pastoral experience the United Church has discovered that there are three areas of special need in our province, the geographically handicapped, the economically handicapped, and the physical and mentally handicapped by reason of age or chronic or permanent disability.

7. Considering the relatively satisfactory provisions for all aspects of medical care now available to a large percentage of our population, we firmly believe that it is a most immediate and pressing duty of our society to meet more adequately the needs of citizens, who, by reason of isolation, low income or age, or other cause, are receiving sub-standard medical care.
8. The United Church has long stressed and now re-affirms the serious nature of alcoholism and would suggest that the needs of individuals afflicted by alcoholism or drug addiction should be considered in any Medical Care Plan.
9. In requesting a comprehensive and universal health plan the United Church expresses its concern that the imposition of a means test as a condition of belonging to such a Plan, would hinder its effectiveness and discourage the self-respecting poor from entering such a scheme if it would imply that they were the recipients of charity.
10. It is submitted that one of the most needed and most effective types of Health Insurance can be provided through health education of the public, so that our people can take proper measure for preventing illness, so that they can recognize early stages of illness and be alert to the importance of seeking medical attention and advice at the earliest signs of illness.
11. It is recommended that adequately trained chaplains be appointed to Hospitals, particularly Mental Hospitals, and recognized as part of the healing service personnel of the staff.
12. The United Church is most willing to co-operate with government and voluntary agencies, as it has co-operated in the past, as we seek to work out the most effective medical services plan and in promoting the health and welfare of all citizens of our province and nation.

DISCIPLINES EXPLAINED

*(Commission on Evangelism, Evangelical and Reformed Church,
Cleveland, Ohio)*

1. *To worship regularly* is to attend, God willing, the public, corporate services of the church each Lord's day and on such special occasions as the high and holy festival days of the Church Year.
2. *To give generously* is to practice the principle of Christian stewardship in regard to our material possessions, giving a tithe of our income, or proportionately as God has blessed us.
3. *To commune faithfully* is to fellowship with Christ and other Christians about His Table as often as it is spread for our spiritual nourishment and enrichment.
4. *To learn continuously* is to be teachable—to grow in the grace and knowledge of our Lord and Saviour, Jesus Christ, and in the application of His Spirit and Teachings to life.
5. *To serve willingly* is to spend self and be spent in the service of God and in helpfulness to our fellowmen, never counting the cost.
6. *To witness courageously* is to confront persons with the Gospel, to persuade them to accept Christ as their Lord and Saviour, and to enforce the testimony of our lips by the manner of our Christian concern, attitudes and actions.

**RESOLUTIONS
OF
THE UNITED CHURCH OF CANADA
CONCERNING
NATIONAL HEALTH INSURANCE**

Resolutions Passed by General Council

(a) The Fifteenth General Council, Hamilton, Ontario, September 1952:

"BE IT RESOLVED THAT This Council express its considered opinion regarding National Health Insurance, as follows:

"(1) Commend the Federal, Provincial and Municipal governments concerned for progress made to date in providing more adequate health services, increasing the number of hospital beds and in related ways improving preventive diagnostic, remedial and other forms of medical and surgical care and treatment.

"(2) Recognize the contribution that has been made by certain organizations and agencies that have promoted voluntary health and hospitalization plans.

(3) Urge all responsible governmental authorities in co-operation with the medical, dental, nursing and related professions to move as quickly as possible to the establishment of an integrated and contributory National Health Plan."

(b) The Sixteenth General Council, Sackville, New Brunswick, September 1954:

The resolution quoted above, passed at Hamilton in 1952, was re-affirmed at this General Council Meeting at Sackville in 1954.

(c) The Nineteenth General Council, Edmonton, Alberta, September 1960:

"WHEREAS the cost of medical care and treatment is a heavy burden which many are unable to bear; and

"WHEREAS there are those who are deterred from seeking medical care and treatment because of the high cost involved; and

"WHEREAS existing medical insurance plans are inadequate to cover all medical needs; and

"WHEREAS the Sixteenth General Council has endorsed 'an integrated and contributory national health insurance programme':

"IT IS RECOMMENDED THAT This General Council:

"(1) Re-endorse the principle of a National Health Insurance Plan.

"(2) Commend the Province of Saskatchewan for steps being taken to implement such a programme on the provincial level; and

"(3) Urge the Federal government in co-operation with the medical, dental, nursing, pharmaceutical and related professions to establish a comprehensive national health insurance programme."

SALARIES IN CANADA

(Winnipeg "Free Press," November 1, 1963)

Medical doctors were Canada's highest income earners in 1961, with average earnings of \$17,006.

Residents of the city of Sarnia, Ont., with its prosperous petro-chemical industries, had the highest average incomes of any city at \$5,087.

There were more big-money earners in 1961 than ever before: 602 Canadians topped \$100,000 in the year, compared with 459 in 1960.

The figures on average incomes covered only persons earning enough to pay income taxes, the federal government's biggest source of revenue.

Altogether, a total 4,507,767 taxpayers in 1961 had average incomes of \$4,348 and paid an average tax of \$424. This compared with average incomes of \$4,232 and average taxes of \$406 in 1960.

Lawyers and notaries, third in 1960, moved up to second place with average incomes of \$15,718, followed by engineers and architects at an average \$14,692.

After doctors, lawyers and engineers, the report ranked Dentists as the fourth highest income, earning group with average earnings of \$12,337. Accountants were fifth at \$11,267.

Average 1961 incomes of other occupations: Investors \$6,320, entertainers and artists \$5,862, salesmen \$5,812, and business proprietors \$5,278.

The largest group of taxpayers—3,947,599 persons listed as "employees"—had average incomes of \$4,132. Taxpaying farmers average \$4,355 and fishermen \$4,289.

Top group among employees were teachers and professors at an average \$4,570, followed by federal government employees at \$4,390, municipal government employees at \$4,272 and employees of business enterprises at \$4,183.

The report's breakdown of corporation income taxes showed 68,090 active taxable companies reported a profit in 1961.

Their average profit was \$52,451 and average tax paid was \$19,115.

These averages are deceptive, since they cover a wide range of large and small companies. Mining companies had the highest average profits at \$332,802 and paid an average of \$139,595 in taxes.

Average incomes in other industrial groups, with average taxes in brackets: Transportation and public utility \$130,630 (\$52,921); manufacturing \$124,404 (\$48,297); finance \$42,018 (\$14,462); wholesale \$26,781, (\$8,354); retail \$21,610 (\$7,116); construction \$19,694 (\$4,960); service \$14,696 (\$1,745); agriculture, forestry and fishing \$13,403 (\$2,906).

The Ecumenical Movement

THE ECUMENICAL MOVEMENT, 1964, AND THE MISSION OF THE CHURCH

DR. EUGENE CARSON BLAKE, *Stated Clerk, Office of the General Assembly
The United Presbyterian Church in the U.S.A.*

Not long ago I enjoyed one of the proverbial conversations with a New York taxi driver. Believe it or not, when he found out that I was a minister, he began to talk to me about the *ecumenical* movement—and he pronounced the word correctly. That is to say, he used one of the two correct pronunciations. I can take it either way myself—eck or eek—just as I can in ec or economics.

I mention this to remind you that the ecumenical movement is no longer an esoteric subject only to be discussed or thought about in theological or ecclesiastical circles. The Church of Jesus Christ is moving out of the ecclesiastical ghetto we had made for ourselves. What churches do or even propose to do quite often now becomes front page news and the New York taxi driver is often ahead of University faculties and local church members and officers in really knowing what is going on. This is the reason I dated my topic "1964" for most of what I shall say tonight could not have been said two years ago.

The ecumenical movement, in its modern phase, did begin over a half century ago, but the speed of its flowering has been increasing in geometrical progression since 1910. Until 1962, it was possible to talk about the ecumenical movement in purely Protestant and Eastern Orthodox terms. But since that first crucial vote in the II Vatican council a year ago, it has been perfectly clear that the Roman Catholic Church has been perhaps more deeply affected by the movement than the churches and churchmen who until a year ago thought they owned it.

A Movement—Not an Organization

Note that I am speaking about a movement and not about any organization, even so important an organization as the World Council of Churches. Let me then define the movement. The ecumenical movement consists of personal relationships which have arisen out of common faith in Jesus Christ. Please keep in mind that this movement has nothing to do with a general drive towards "togetherness." Technically speaking, it is not syncretism. To put it more popularly its motto is *not* "the more we get together the happier we will be." The ecumenical movement consists of persons in personal relationship because of their common faith in Jesus Christ. It began well over half a century ago generally among individual Christians who rebelled against the accepted Sectarianism of the separated churches, each of which at that time tended to claim to be the sole true church. Its first forms were lay movements: The Bible Societies, Y.M.C.A., Y.W.C.A., much more specifically religious and Christian than



than they have tended to be in more recent years. Then came Sunday School associations, the Student Christian Movement, and finally social welfare organizations. The point of all these organizations in this story is that they were voluntary, lay organizations that spilled over the barriers, theological and ecclesiastical, which the divided churches had let history build up between themselves.

The new thing that began in 1910 was that there was held in Edinburgh, Scotland, an international missionary conference which began to involve churches and church officials in this experience. I shall not take time to trace the growth and development of the several ecumenical organizations that led finally to the World Council of Churches as it is today, representing most of the major Christian churches from all over the world, including official observers now from the Roman Catholic Church, as well, at all major conferences and assemblies.

My emphasis here is to remind you that this great ecumenical organization as well as many regional, national and local councils arose out of the ecumenical movement as I have defined it. The movement is not the result of the councils. Rather, the reverse.

Stages in Ecumenical Experience

But what happens to Christians who have personal contacts with each other across denominational lines? It is helpful to note that there is a normal pattern of experience that each individual person tends to follow.

First, he is surprised at how much agreement he finds about the centralities of Christian faith and experience. Having been brought up in a particular denomination and having received his knowledge of Christian faith from denominational institutions, he is surprised that these other Christians are not nearly so strange, heretical or so obtuse as his sectarian background had led him to believe. In this last eighteen months all over America this has been going on, for example, in the multiplying number of formal and informal dialogues that now are taking place between Roman Catholics and Protestants. Catholics who had until now supposed that only they really believed in God incarnate in Jesus Christ find other Christians who hold as firmly as they to this central dogma of the faith. At the same time many evangelical Christians find that their new Roman Catholic friends study and revere the Bible as much as they do and that they can no longer think of the Bible as a Protestant monopoly. So it is in these and many other ways that the initial ecumenical experience is one of surprise at "how much we have in common."

But such ecumenical experience commonly has a next phase which drives each participant back to the tradition of his own church to enable him to explain better and justify more completely his church to his new Christian friends. So it is that many ecumenical dialogues and conferences have consisted of representatives of the divided churches more or less polemically describing the position of their church to the representatives of the other churches. The tendency here is not to listen too well to the other man—really listening only enough to be ready with your Presbyterian, Methodist or Catholic reply when the brother stops to take his breath. So an interesting phenomenon of these past fifty years is a growth of sectarian confessionalism that has paralleled the growth of the ecumenical movement.

Unfortunately, that is as far in ecumenical experience as some Christians ever get. It is frustrating indeed to repeat over and over again the Presbyterian answers to all the questions raised and have it appear that the only result is for your new friends to repeat even more positively their own positions. You say to yourself—"if only they would listen and accept

our Presbyterian answer, we could solve the problem of the unity of the Church." When, however, you suddenly realize that your friends feel exactly as you do and they are as frustrated with you as you are with them; then the stage is set for the next act in the drama of normal ecumenical experience. I may say here, however, that unfortunately some never get beyond this frustrating second act.

But finally you begin really to listen to your fellow Christian. And that listening can become a most enriching and rewarding experience. What has seemed, as you have been taught, a special aberration of the Catholic or the Lutheran gradually changes to become at least a partial answer to the problem you have been struggling with in your own church. And finally and suddenly you begin to get a vision of the richness and vitality that might be recaptured for the whole Church of Jesus Christ if instead of being divided and using up our mental energies in justifying the divisions on the ground of truth, we put our minds upon the possibilities of our correcting one another by listening together to what Jesus Christ has to say to His Church.

Meeting on Patmos

In the summer of 1960, I visited the rocky island of Patmos, which rises out of the wine dark Aegean Sea a few miles off the coast of Asia Minor.

It was on this island nearly nineteen centuries ago that John saw his visions and wrote them into the Bible's last and climactic book, *The Revelation*.

I visited the island in the company of representatives of Christian Churches from all over the world who, as the Central Committee of the World Council of Churches, had been holding our annual meeting on the Island of Rhodes for the preceding ten days. During the course of our meeting we had heard speeches from preachers and theologians from Germany and Greece, from India and Britain, from Africa and the U.S.A. We had heard reports of several million dollars worth of refugee and rehabilitation work, of continuing studies on such diverse subjects as, "A Theology for Evangelism" and "Our Common Christian Responsibility for Areas of Rapid Social Change," and on "Religious Liberty."

We established a budget, we approved plans for the new headquarters' buildings in Geneva now under construction, we planned world-wide strategy ahead for the integration of the Missionary Movement and the World Council of Churches, we laid plans for the next World Assembly of the Churches in New Delhi, India, held in 1961. Yes, our ten days had been filled with busyness about many things.

Forced to Take the Scriptures Seriously

But at every World Council Meeting there is one over-arching subject of concern, "What is God Saying to the Churches?" What word from God can we hear today for our strength and salvation?

There are two reasons why a committee or assembly of the W.C.C. offers an especially good occasion for hearing what God may be saying to His Church.

In the first place, the World Council takes the Scriptures very seriously. I suppose this is due to no special virtue on its part. The reason the Bible is studied so very intently in the W.C.C. is that amid the diverse Christian *traditions* represented there, from Friends and Salvation Army to the ancient Eastern Orthodox, all alike (by the sharp variety of tradition) are forced to look to the Scriptures which they have in common.

I remind you that (we Presbyterians) who are suspicious of the whole idea of tradition, have our tradition too. And confronted with other diverse understandings of the Gospel of Jesus Christ, we along with others are forced to examine precisely what the Bible says (not in English but in Greek or Hebrew), not taking for granted our fathers' interpretation, since the descendants of our fathers' opponents are before us in the flesh to challenge us. In the fourteen years of the life of the W.C.C., Churches of all traditions have found that the creative way to Christian world understanding is to examine the Word together.

In the second place, a meeting of the W.C.C. is a good occasion to listen to God speaking to the Churches, because the highly diverse cultural, geographic, political, and economic backgrounds of the delegates clearly and quickly correct each other's understanding of what God is saying.

There was an East German Bishop of the Lutheran Church. There was the impressive black Methodist Secretary of the Council of Churches of highly independent Ghana. There was the controversial Calvinist theologian from Czechoslovakia; and there was a new Hungarian Bishop appointed since 1956 to take the place of an old friend of many years who is now in government disfavour. Also present was the most distinguished pastor of France, Boegner; a Bishop of the Church of England; a lay politician from Cincinnati; the President of Harvard University; a village preacher from Ceylon; and an erudite theological professor from South India. What a diverse lot of human beings including me!

We have one thing in common. We represent Churches which confess that Jesus Christ is God and Saviour. That's all that gives us unity. That's all that holds us together. But I testify before you that this common faith and allegiance *does* hold us together. And we are driven to ask on deeper levels, "What really is the God of all the earth saying to His Church by the Spirit today?" And we help each other hear and understand. In such company one cannot "get away with" the universal shallow tendency to make God be our God only as if He were merely our patron—with whom we are so intimate that we may patronize Him.

God's Message to the Churches

So it was that all of us were ready to be thrilled as we visited the very place where John had seen his vision and written his message to the Churches so long ago.

We climbed the rocky road up to the monastery where still are priceless ancient manuscripts illuminated by the artistic devotion of generations of pious men. Nearby they pointed out the cave itself where John, we were told, lived when he was inspired to write his book.

This book of Revelation was written, you remember, after the first flush of enthusiasm for the new faith was passing, even though the Church was still very young. Persecution by the mighty forces of the Roman Empire was threatening the infant Church.

I am not at all sure that the cave we saw ever housed the writer of the book. But just to be there on the island where we know the book was written, to see the same blue sky and the sea he gazed upon, to look across the narrow straits to Asia where the Churches then were being born, to sense something of the age of the Christian Church, and, in company with my diverse companions, to realize its variety, to be troubled at its weakening divisions, and yet to sense its unity in Jesus Christ.

How hard it must be even for God to speak to such a diverse lot as the Churches of Jesus Christ, divided, rich, poor, radical, conservative, Eastern, Western! What can God say to His people in Dubuque that is

not contradicted by what He must say to His people in China or Chile, in Tunis or Texas, or on the borders of Tibet?

As I have been speaking to you about the ecumenical movement, I have emphasized as well the first part of my subject, namely the unity of the Church.

Will Unity Lead to Monopoly and Uniformity?

I recognize, however, the fact that there are a good many Christians who feel that some of us over-emphasize unity. They wonder if it is not true that our competing religious organizations do have the effect of strengthening them all. And they fear bigness as such, and monopoly; and therefore wonder if this whole idea of unity is not leading all the churches down the road where truth will be sacrificed to expediency and uniformity replace enriching variety.

Let me deal most seriously with this question which is real and important even when it is not clearly articulated. First, I would admit that church competition like business competition, has the tendency to make strong competitors of those who survive. I would also admit to sharing a fear of bigness and the uniformity that uncontrolled bigness tends to inspire.

The unity of the church in which I am interested and which is, I believe, the unity arising out of the ecumenical movement is profoundly affected by two factors: (1) The means by which it is accomplished; and (2) The end for which it is desired. Let me discuss these in turn.

First, the means. Professor Hans Küng, the Swiss progressive Roman Catholic theologian, in his book, *Council, Reform and Reunion*, has made an emphasis which is helpful to all the churches as to the means by which we ought to seek unity. Put into a single sentence of my own, Professor Küng's thesis may be stated: "The greatest contribution towards unity that the Roman Catholic Church can make is, under pressure of obedience to the Lord Jesus Christ, to become the best Roman Catholic Church it can." This statement can be, in my judgment, universalized, for example, by saying: "The greatest contribution towards unity that the Presbyterian (or Methodist or Lutheran) Church can make is, under pressure of obedience to the Lord Jesus Christ, to become the best Presbyterian (or Methodist or Lutheran) Church it can."

The point here is that the essential pressure of the ecumenical movement towards unity is not a horizontal pressure of one church's position upon another but a vertical pressure by the Lord of the Whole Church upon each Church which professes to belong to Him. The second great word of the ecumenical movement is renewal. Unity by the renewal of each Church is the means of the ecumenical movement.

This is the answer to those Christians in any of the Churches who fear that the effect of the ecumenical movement is or will be to betray truth in favour of love or friendliness. We must not be interested in unity at the price of a lowest common denominator faith. The unity of the church must come by the renewal of the Church and thus will be a unity of mutual enrichment not of mutual impoverishment.

Next, let us look at the end or purpose of this movement towards Christian unity. It is not bigness, it is not efficiency, it is not coercive power, not prestige. The purpose of unity is effectiveness in mission. So the third great word of the ecumenical movement is mission. When our Lord prayed for the unity of all His disciples he prayed "that the world might believe that Thou didst send me." It is helpful when one uses the word mission to think of its meaning in a military sense.

Some years ago I visited the Air Force base far to the north at Thule

in Greenland. It was dark twenty-four hours a day. Most of the men stationed there were busy keeping themselves and their comrades alive against the cold of the long dark winter. But why were they there anyway? What was the mission?

The answer is that thousands of men and all the supplies and equipment had been set on that bleak coast in order that less than two hundred men and a few fighter planes should be ready on twenty-four hour alert to intercept any enemy bombers that might fly from Russia to threaten the United States. The mission, the real purpose was to keep those few planes at the ready point. Everybody else who was there was there to keep house.

A realistic look at the churches in our nations would reveal that many of them are so completely wrapped up in ecclesiastical housekeeping that they have forgotten what their mission is, if they ever knew it. The Mission of the Church is in and to the World: to preach the good news of Jesus Christ and to exhibit the Kingdom of Heaven by love and service to the world.

The point I make is that when our churches really take seriously their mission in the world, they are forced at once to see the crippling effect of the divisions of the Church.

A United Church—Catholic and Reformed

Almost three years ago I proposed in a sermon in San Francisco that four denominations should "explore the establishment of a United Church truly catholic and truly reformed." Now, six denominations are officially in that exploration. We have made some progress and I believe we can find sufficient agreement theologically to begin in a year or two to write a plan of union. But I am not at all sure that the ministers and members of our churches have as yet become conscious enough of the ecumenical revolution to be ready seriously to consider the only kind of church union that is important enough to be worth the effort.

It must be a union that comes by means of a renewal in the churches that God is ready to give. It must be a union dedicated to the accomplishment of the true mission of the Church. It dare not be a patching together of organization or the establishment of a big North American culture club. It must not be organized against any other Christian Church. It must be truly catholic and it must be truly reformed under the Word of God and by the Spirit of God.

A Revolution in Life and Faith

It may be that under the purposes of God this present attempt to unite these churches will fail. It may be that already we have passed the high point of the effectiveness of the councils of churches produced all over the nation and the world by the ecumenical movement. It may be that there are new patterns and plans for church life that no one has yet seen which are, in fact, God's purposes for us.

But of this I am sure. No church dare ignore the ecumenical movement. No church dare go on planning its programmes as if it were the only Christian Church. No church dare devote itself to ecclesiastical business as usual. For God has put us in His world at a challenging time and in a nation upon which is laid crucial responsibility.

The ecumenical movement in 1963 has become a revolution in life and faith—a part of a world wide revolution not confined to religious matters.

If the church pretends nothing has happened, it will be passed by and it will become a rigid relic quite irrelevant to God's plan for His people. May God preserve us from that fate.

DIVISIONS AND UNION—A STUDY IN ECUMENISM

REV. JACQUES BEAUDON, *Pastor, St. Jean United Church, Montreal*
(*Crosslight, Summer 1961*)

The split which took place in the Church of Christ at the beginning of the 16th century was more than a simple clash. Probably neither Luther nor Calvin had foreseen the abyss which would, in the course of the centuries, separate two of the greatest branches of Christendom.

One cannot question the fact that time has enlarged the gulf. In the course of years, there has been a hardening of positions on both sides. Certain distinctions which at the beginning were merely philosophical have become deep theological gulfs where each one refuses absolutely to understand the other's point of view.

For example, to the average Protestant the dogma of transubstantiation is an expression of paganism and superstition. He does not try to grasp what it can mean to a devoted Roman Catholic believer. His decision is definite. There can be no discussion. The problem is settled.

On the other hand, the average Roman Catholic believer is absolutely ignorant of the Protestant positions on most theological questions. For him, the Protestant is the one who has no respect for the Virgin Mary; who does not believe in the divinity of Christ. Furthermore, not having any auricular confession, the Protestant believer is supposed to be able to do whatever he pleases in the moral and religious fields.

Such prejudices are very harmful to any possibility of rapprochement between Roman Catholics and Protestants. Each group remained in its own reserve and nothing has been done to try to explain each other's position. No attempt was made to see what these divided brothers had in common, not only in terms of historical tradition, but in social, moral, intellectual, philosophical and theological thinking. It is amazing that, in the course of the years between 1515 and the beginning of the 20th century, amongst those whose faith is founded on love, very few attempts were made on either side to destroy the painful division.

Modern Ecumenism

We had to come to the 1930's, when a humble priest from Lyons in France, Father Couturier, deeply impressed by the tragic plight of the White Russian refugees, felt that a social work among them was not sufficient. He learned to love them. Then, he began to try to understand not only the diverse aspects of the Orthodox faith but also began to study the historical reasons for it. Father Couturier also discovered that in the city of Lyons there were a certain number of Protestant Churches which he had up to then ignored. The members of these Churches were very close to him: French like him, often born in Lyons as he was, passing him by on the street every day. Thus Father Couturier became conscious of the tragic divisions between Christians. He began a study of the Protestant faith—established contacts with Protestant pastors and theologians and as a first gesture of humility and love, every year on St. Bartholomew day he celebrated his Mass as a sign of repentance for the Massacre of the French Protestants.

Not long afterwards, meetings between Dominican and Protestant theologians were organized at the Chateau de Bièvres. Thus a true ecumenical movement was launched by this humble priest.

The start was not easy. Father Couturier encountered much opposition in the Catholic Church. The reactionary and ultramontane groups were strongly against him. However, his ecumenical movement increased

not only in spiritual depth but in numbers. Today not only in France, but in Germany, in Holland and even in Italy, Ecumenism has become widespread. Everywhere there are meetings between Protestant and Catholic clergy.

In the Province of Quebec, where the Catholic Church is not known in the past for its broad-mindedness, a magnificent movement of Ecumenism is on the march. With the authorization and the blessing of the Catholic hierarchy, French-speaking priests and pastors have been meeting monthly for the past three years. They were able to organize two spiritual retreats outside Montreal—retreats which brought to each participant a deeper spiritual insight on the theological problems involved in any ecumenical movement. This past year, a similar group was organized by English speaking clergy. During the Week for Unity, with the support of both the Catholic hierarchy and Protestant authorities, a meeting was organized at the University of Montreal, both ecumenical and bilingual, for clergy and laity.

In the widespread area of Protestant denominations, the need for a greater unity among them has been felt for some time. At the beginning of this century the ecumenical movement took shape and since 1948 the World Council of Churches includes most of the main Protestant denominations and quite a few of the Orthodox Churches. In a few decades, the non-Roman churches have shown a magnificent aspiration for unity.

Here we should speak of a movement which has taken shape in France since the last war. A group of French and Swiss pastors and laymen have organized in the village of Taizé, in the French province of Burgundy, a community which is very similar in structure, spirit and discipline to the primitive Christian communities which were the beginning of the cenobitic movement in the Christian Church. With a rule inspired by the rule of St. Benedict, the Taizé community is leading the resurgence of a need for a better liturgy in present-day Protestantism. Its main theologian, Max Thurian, through well documented writings is forcing other Protestant theologians to rethink some of the historical foundations of Christian doctrine such as confession, confirmation, ordination, and so on.

Thus on both sides of this barricade which has arisen in the course of the past centuries in the Christian Church, the power of the Holy Spirit is at work. True, Christians are deeply chagrined by the divisions which wound the Body of the Lord Christ. One may say that for the first time in ten centuries there is hope for the reunification of Christ's Church, in the spirit of His great prayer: "That all may be One".

The Problems of Unity

However, no one should become the prey of an easy optimism. It is regrettable that the press in recent years had often presented the unity of the Christian Church as something almost accomplished and has also misrepresented the purpose and the true meaning of the Ecumenical Council to be called soon by the Pope. One must be realistic. There are still some insuperable obstacles to the uniting of the Church of Christ. They are found in the fields of techniques, of mentality and of theological interpretations.

1. Technique

In the field of techniques, Protestants and Catholics do not look at Ecumenism from the same angle. They do not give to the word Ecumenism the same meaning.

Protestants have been obliged more or less by force to give to the ecumenical spirit a restricted meaning. At the beginning of the movement some timid advances were made to the Roman Catholic Church; invitations were extended to the first assemblies. The answer was a categorical "No". Hence, the World Council of Churches is quite sceptical concerning Ecumenism with Rome.

On the other hand, due to its doctrine of the Church, of its apostolicity of its catholicity and its holiness, to which must be added the dogma of papal infallibility, it is very difficult, if not impossible for a good Roman Catholic theologian to conceive of Christian Reunion outside the pale of the Church of Rome. A typical example is the announcement by Pope John of the calling of the Ecumenic Council. For most Catholics, theologians and laymen alike, this decision of the Pope is considered one of the best steps toward Church unity. For most Protestants, it can only mean a meeting of the Roman Catholic Bishops of the world to discuss the policy of their Church.

2. Mentality

Traditionally, the Catholic has a deep sense of discipline. Although, contrary to Protestant belief, the Catholic believer, within the framework of doctrine and Church structure, exercises a great freedom, in some sectors he is supposed to obey blindly. In the case of doctrinal dissensions, to use a French expression, he is often asked to submit or be dismissed. A Protestant, with his concept of religious freedom cannot understand that.

It is also difficult for him to accept the idea that in some religious regular orders, a member, who is a scholar and a man of great maturity, has to ask his superior, who often does not attain his intellectual dimensions, for the authorization to write an article for a Protestant paper or to visit a Protestant friend. A Protestant, for whom conscience is, as the voice of God, his only guide, would never dream of such a submission.

On the other hand one has to admit that the abuse often made of freedom in the Protestant Churches is a cause of scandal to the devout Roman Catholic. As a matter of fact, how many conversions from Protestantism to Catholicism have been caused by the need of some people for something more solid, with more structure, with more certainty than the Protestant conception of freedom can offer.

This is only an aspect of the difference of mentality between Protestantism and Catholicism. It shows however that it is necessary in any ecumenical dialogue to confront different positions and attitudes.

3. Theological Interpretation

The great paradox in this problem of Christian unity is probably the question of pure dogma. Roman Catholic monument of doctrines, erected by centuries of theological thinking, established by a series of Councils, solidly based on the foundation of the Roman Holy See will certainly not be easily shaken by the Protestant Reformers.

On the other hand, when these questions are reduced to their true philosophical and theological dimensions, it does not seem that they should provoke such grievous dissensions. The experience of ecumenical discussions shows that too often the theological protagonists do not speak the same language, or rather that certain expressions are differently interpreted.

For example, to most Protestants, the Church is the conglomerate of believers chosen by God and inspired by the Holy Spirit. For the Catholic, it is the divine institution governed by the Holy Spirit. How-

ever, in the search for unity both agree that it is the Body of the Lord Christ which is divided.

Again, Holy Presence in the elements of the Eucharist is a symbolic and idealistic reality in the platonic sense for the Protestant. It is conditioned and limited by the Aristotelian dualism of substance and accidents for the Catholic. However, in the search for unity both agree that its sacramental meaning is the presentation to the believer of the Sacrifice of Christ on the Cross.

Thus the ecumenical dialogue is not impossible but at times reveals itself to be difficult, full of snares and obstacles. Those who have experienced it know that it requires from each participant a spirit of prayer, love and understanding.

Whatever the difficulties are, there is a possibility for the believers to meet at the foot of the Cross of Christ, until the great day given by God when under the powerful inspiration of the Holy Spirit the Christian Church will not be divided any more. In this expectation let us pray like Father Couturier: "O Lord give us the unity of Thy Church, not as we want it, but as Thou wantest it."

A WORD TO THE CHURCHES

(From the Officers of the Fourth World Conference On Faith and Order Meeting in Montreal, July 1963)

We are on the way to Christian unity. At Montreal we have seen this afresh because we have been shown that the Lord of all the world is at work, whatever we may do. He is shaping a world which cannot deny that it is one world, except by self-destruction. In that world we Christians find ourselves being drawn and driven together. This is what we mean when we speak of an "ecumenical reality" which takes shape faster than we can understand or express it.

For forty years the Faith and Order movement has been at work to manifest outwardly the unity, which is already ours in Christ, because we have believed that that is God's will. It is increasingly clear that many of our long-defended positions are irrelevant to God's purpose. We still find it hard to know what God calls us to keep or to abandon and what He calls us to venture. But we do know that we must continue to challenge each other in the light of God's will for us all.

Our task in Faith and Order today is more complex than it ever was. More churches now take part in the conversation, so that new and costly efforts of understanding and imagination are necessary. More parts of the world face difficult and revolutionary situations, which raise problems about the role of the churches there. More contact with Roman Catholicism enables us to share in its own self-appraisal, which puts questions to the rest of Christendom. More interests have had to be included in our own agenda, so that we could only touch the fringes of our task.

In our Conference we had too much to debate with each other to express a common mind in a single report. So we have forwarded the reports of our five sections to the churches for them to study, knowing that they reflect an experience too varied to be adequately conveyed in print. Yet we, who have been at this Conference, believe that those reports put questions to us as we return to our churches which we would share with you who sent us here.

—Will you join us in the attempt to submit all that our own churches mean to us, and all that we can understand of others, to the judgment of Christ, Lord of us all?

—Will you try to understand other churches' history as deeply as your own? Thus we discover fellowship with other Christians throughout all time as well as throughout all the world. The Church, age-old as well as world-wide, may so learn more of Him who is the God of Ages.

—Will you recognize that Christ calls the whole Church into His whole ministry, so that we may have a fresh understanding of the various ministries which He gives within the whole ministry?

—Will you, as you worship God, seek to learn from other traditions more of what true worship is meant to be in all its depth and range, reflecting His presence in remembrance, communion and expectations and magnifying Him in all the glory and travail of His creation?

—Will you humbly recognize that many of God's gifts to His whole Church cannot be shared by us in our local churches, until we become the one people of God in each place, and are prepared to realize this by new and bold ventures of living faith?

We do not claim that here we have ourselves faced these questions nearly radically enough, and we are determined to ask them afresh with you. We dare not claim that here we have been truly conscious of such vital issues as the struggle over nuclear armament, bitter racial conflict, scientific technology and social change. Theological debates have an insidious tendency to be self-enclosed. But we pray that our work may indeed be of service to God in His love for all His world, so that the unity of the Church may be not for our sakes but for the sake of Him and His children.

We invite our churches to continue, in these ways and in every way they can, to manifest openly the unity of life which is hidden with God in Christ. Today we see openings which only faith could discern yesterday. But there is still far to go. Our faith is still in Him who is calling us, for He is faithful and He will do it. (I Thess. V:24)

THE MESSAGE OF THE ANGLICAN CONGRESS

Toronto, August 1963

"The members of the Anglican Congress at Toronto having approved of the following message to the members of our Communion, ask that it may be read in all churches, with the approval of the Bishop, on a day to be fixed by him and with a suitable introduction".

"The Church That Lives To Itself Will Die By Itself". This was the warning which the Archbishop of Canterbury gave us during the Congress, and we have taken it to heart. For God has moved us by His Holy Spirit to think very hard about our vocation as Christians. Selfish ways must go.

(1) God has called us to be a Serving Church

He has redeemed us in Jesus Christ, the Son of God, who came among us as a servant. We are determined to learn how to serve our neighbours outside our Church walls, and our fellow men and women of other nations and continents. We thank God that He has made us a world-wide fellowship of many races, so that the riches and talents of one Church may meet the needs of another.

All receive from God; all are called to give to others. We can no longer think of some Churches doing all the giving, and some doing all the receiving. We pray that our congregations may learn to give and to receive men, money and ideas, with true and sensitive Christian love.

We are sure that our Communion must find new ways to support those provinces and peoples that are in urgent need, both spiritual and

material. Some of our Churches struggle to survive; others face grave emergencies; none can meet our Lord's challenge alone. This calls into question what we all spend on ourselves. This is what Christian love means, in practice. We were reminded, for example, that a new organ in a city church may mean that twelve fewer priests are trained in Asia or Latin America.

We have welcomed for serious study the plan presented to us by our Church leaders called "MUTUAL RESPONSIBILITY AND INTERDEPENDENCE IN THE BODY OF CHRIST".

(2) God has called us to be a Listening Church

We have learned again at Toronto that Anglicans, like other people, have no monopoly of God's Truth. We must all listen more carefully to what He has to say to us. He speaks through the Bible, through prayer and sacrament. He speaks through men of other faiths and through those involved in this world's affairs whether or not they recognize Him.

(3) God has called us to be One Church

Anglicans cannot live in isolation from other Christians. Some of our dioceses are now preparing to enter into unity with other Churches. In this new life we shall seek to offer them our support and our fellowship. And we intend to work far more closely with our fellow Christians of other Communion, both at home and throughout the world.

(4) God has called us to affirm the unity of the human race

Segregation and other forms of discrimination are sin. We voice our deep concern and compassion for all who suffer on account of their race, colour or creed. We pledge our active support for all those who in various parts of the world are witnessing for Christ by their courageous stand against discrimination and segregation. We are ashamed that barriers of race should still persist in the life of the Church.

(5) God has called us all, clergy and laity together

Again and again in our Congress we have realized the fundamental importance of the laity as partners with the clergy in the whole work of the Church. Our lay delegates have asked urgently for more adequate training. Our Anglican laity want to understand their Faith. They want to know how it applies to their every day work and leisure so that they may witness to Christ.

God is calling some of our churches to new opportunities for expansion. He calls others to patient faithfulness, others to new kinds of unity, others to endure frustration or persecution. The message of the cross is that these are blessings and burdens to be shared in love. We are passionately concerned that He shall do what He wants with us all.

PROPOSED UNION OF THE CHURCH OF ENGLAND AND THE METHODIST CHURCH

REV. J. R. HORD

*(Summarized from the Church Times of London, Friday, March 1st, 1963,
and the Methodist Recorder, Thursday, February 28th)*

After seven years of conversations a joint Anglican and Methodist Committee released its historic report in February, 1963, which proposed union between the Church of England and the Methodist Church, in England to take place in two stages.

The First Stage

The first stage would be a *period of full communion*, during which the two churches, while remaining parallel entities, would live and grow together, sharing in each other's sacramental life and in pastoral and evangelistic concern.

The first step in bringing about full communion would be the holding of services throughout the land in which the integration of their ministers would take place by reciprocal action. In this service there would be a formal reception of the members and ministers of each church by accredited representatives of the other, so that each member may then communicate, and each bishop, priest and minister may officiate in either church.

This period of full communion would involve the Methodist Church accepting episcopacy in continuity with the historic episcopate.

The Second Stage

The second stage proposed was that of *complete union*. The report declares, "The existence of two parallel churches side by side in full communion would be anomalous and unsatisfactory except as a step toward, and a means of achieving, the ultimate goal of reunion."

Disestablishment

The report also deals with practical problems which would arise if the churches decide to go ahead to full communion and unity. These include the possible promotion of parliamentary legislation to enable the Archbishop of Canterbury to consecrate Methodist Bishops who would be appointed by the Methodist Conference; and "very extensive legal and constitutional changes for the Church of England which are likely to be the equivalent of granting of complete self-government," on the model of the established Church of Scotland, before organic union with the Methodist Church could be arranged. It is also suggested the diocesan and parochial boundaries might require alteration and that a parson's freehold and private patronage would have to be reviewed.

Preserving of Methodist Links

It is of special interest to The United Church of Canada that all the signatories of the report agree that the preservation of the relations of intercommunion, which Methodism now enjoys with older, non-episcopal churches, is of great importance and that "to interfere with that relationship would almost certainly prevent the Methodist Church from accepting episcopacy."

Time Schedule

The report is to be presented to the courts of both churches and it is hoped that these bodies would commend it for study at the local levels throughout the church; and that by 1965 both churches may be ready to say whether they accept the proposals, and if so, how they should be implemented. The first stage of the achieving of full communion should take five to seven years. When will the achieving of complete unity come? Who can tell?

Minority Report

All the Anglican members of the joint committee signed the report but only eight out of twelve of the Methodist members. Four of the Methodists refused to sign the main report and issued their own views. They claim that the proposed union would be the absorption of Methodism by the Church of England, that the acceptance of a "mechanical and almost magical view of ordination would cast a slur (although not

intended) on Methodist ordinations and ministries in the past." They concluded: "to move from a church committed to the evangelical faith into a heterogeneous body, permitting, and even encouraging unevangelical doctrine and practices, would be a step backward which not even the desirability of closer relations would justify."

The Work of the Holy Spirit

It should be pointed out that all who signed the report, both Anglican and Methodist, spoke of their consciousness of "a divine compulsion" in their joint efforts to show the path to unity.

AN APPRAISAL OF THE SECOND VATICAN COUNCIL

SESSION I

JAMES H. NICHOLS

(Professor of Church History, Princeton Theological Seminary and official observer at the Council—Pulpit Digest, September 1963)

At this date it is no longer necessary to describe the Vatican Council, its preparations and purpose, its pageantry and procedure. The startling innovation of inviting and receiving "observers" from the "separated brethren," and the gracious treatment accorded them, have been reported in countless newspapers. The divergent tendencies of the Council and its leading personalities have been discussed in the press with a circumstantial detail one would have supposed to be precluded by the regulations as to secrecy. This story does not need retelling here; a few reflections may suffice.

Three or four months' perspective on the first sessions of the Vatican Council tend to strengthen the impression of its historical importance. Whether or not it is to mark a "new Pentecost," there is some evidence that it may signify the end of the age of the Counter-Reformation. If Roman Catholicism, in significant measure, ceases to define itself by opposition to Protestantism, will this not call for comparable rethinking on the part of Protestants as to the nature and vocation of Protestantism? How far can and should Protestantism cease to be anti-Roman Catholic? Is it called to be the evangelical conscience of Roman Catholicism and thus bound to it? Can they merely coexist? Is Protestantism a complement to, or in principle a replacement of, Roman Catholicism?

The Secretariat for Unity

The most vivid, single impression of the Council to this observer was that of the strength and maturity of the Roman Catholic ecumenical movement, especially as embodied in the Secretariat for Promoting Christian Unity. The company of theologians now organized by the Secretariat demonstrates most impressively the reality of a genuine ecumenical movement within the Roman Catholic Church. These men are mostly French, German, Belgian, and Dutch, and there are large sections of the Church, not least in the United States, where this orientation is startlingly new and often suspect. However limited in size, this group is formidable in its intellectual and religious power. It seems to be intimately related to the most vital religious currents in Roman Catholicism in the last generation: the liturgical movement, the biblical renewal, the catechetical movement, and some of the pioneering endeavours in missions and social ethics. Most of what Protestants have to learn for the strengthening of their own faith and witness seems to be concentrated in these interrelated movements.

Roman Catholic ecumenism in any developed sense was a minority concern before the Council and one of the notable effects of the Council has been to increase enormously and suddenly the influence and resonance of these ideas throughout the world-wide Roman Catholic Church. This was a substantial theological refresher course for the bishops of the world and many must have learned a great deal. The intellectual initiative and vitality lay with the more ecumenically inclined Continental theologians and they doubtless won more support from these interchanges than did their opponents. One could trace a drift of opinion in the speeches on the floor. The tide moved far more swiftly, since now it seemed clear to many which way the Holy Spirit was guiding the fathers.

The Influence of Pope John

It was the personal intervention of John XXIII that gave the ecumenists their direct influence in the machinery of the Council. All the other working commissions of the Council were constituted by a combination of election after elaborate caucusing and appointment. The individual members were initially largely strangers to each other and they represented diverse nationalities and theological perspectives. The Secretariat, by contrast, consisted of a group of men hand-picked on a basis of ecumenical concern and competence who had come to know each other intimately through years of common study. When a group so constituted was given by the Pope the same rank and prerogatives as the elected commissions, this was to confer a signal advantage on this particular theological tendency.

A second papal intervention in the same interest was manifested in the organization of the committees of revision. The drafts on revelation and on the Church had been prepared by a doctrinal commission which had proceeded, apparently, with the methods and in the spirit of the Holy Office, rejecting requests for collaboration made by other commissions. When the fathers in turn rejected the draft on revelation and treated severely that on the Church, these drafts were not returned to their authors for revision. Instead, the Pope set up a joint commission for revision, composed equally of the original committee and of the Secretariat. These mixed commissions, we now hear, have succeeded in reaching a common mind and the results will be set before the bishops as the basis for next fall's discussions.

So far, as some Italian Protestants pointed out during the sessions, the big thaw remains on the level of theoretical discussion. Practical matters like the Roman Catholic policy on mixed marriages, which is a festering irritation nearly everywhere, or on religious liberty, a serious problem in some areas, have not been treated by the Council. The Secretariat has prepared a draft on religious liberty which probably goes well beyond where the Church has hitherto been willing to go. In his encyclical on peace, the Pope gave some indications that he may sympathize with such a tendency.

In the sphere of theology, it is not clear how much more the Council can do than to establish contacts, initiate discussions, and, in general, facilitate those unofficial explorations where new possibilities may be discovered. And indeed, to this observer, a second vivid impression was that of the great fluidity of the theological scene. It is hard to think of one of the classical loci of Roman Catholic-Protestant debate that is not being reinterpreted in a fresh and irenic way by some gifted Roman Catholic theologian. Justification by faith, Scripture and tradition, infallibility of the magisterium and of the Pope, the sacrifice of the mass—on all of these the conventional assumptions as to the meaning of Roman

Catholic teaching are being challenged. These new formulations are private and unofficial and are vigorously repudiated in some quarters. Even if ecclesiastically permissible, they may not stand up historically or theologically. But to a Protestant observer, the freedom and variety of theological opinion on the fringes of the Council was one of its most striking features.

Protestant Homework

All this presents a new situation for Protestant theologians, new at least in the English-speaking world. The situation is so new that one senses a certain reluctance among Protestants really to join the issues, for fear of breaking off prematurely a conversation that until recently had not seemed possible at all. There is some inclination to be merely sentimental in the fashion of "brotherhood," and to deprecate the importance of doctrine or church order. In any case, the individualism of modern Protestantism must be baffling to the Roman Catholic ecumenists. Who can and does speak competently and responsibly for the several Protestant bodies? In America at least, Protestant churchmen have a lot of homework to do to be able to cope with the dialogue which seems to be beginning.

However confused or obscured, the gospel was to be heard in Rome at the Council, and the Church of Jesus Christ was there. There was much about the faith to learn, even for a Reformed churchman, and it was a privilege to be there.

AN APPRAISAL OF THE SECOND VATICAN COUNCIL

SESSION II

(By DR. ROBERT McAFEE BROWN, *Professor of Religion at Stanford University and Official Observer at the Council*)

(*"The Canadian Register"*)

A thorough evaluation of the ecumenical implications of the second session of the Second Vatican Council requires a perspective that is difficult to achieve when it has just ended and all connected with it have battle fatigue. But short-range appraisals can sometimes give the "feel" of an event better than more considered, later judgments.

I came to Rome in September as a Protestant observer with buoyant optimism. I leave—still a Protestant observer—with chastened optimism, but optimism nonetheless. I now have a more realistic picture of how the Catholic Church functions. I have discovered that there can be episcopal obstructionists just as much as Presbyterian obstructionists. I realize that things take more time than I want them to take, even when it seems perfectly clear to me what the Holy Spirit and I want. So the buoyant optimism is tempered by reality, which is probably a good thing.

Reasons for Optimism

Why does the optimism remain? There are many reasons, but a handful must suffice to indicate why the Second Vatican Council remains very important to the ecumenical dialogue with the non-Roman Catholic.

1. This council has made it absolutely clear that ecumenism is in the Catholic Church to stay. It may take a while for some bishops to discover what it means, and there may be some pockets of resistance, but there is no doubt whatsoever that the vast majority of the Fathers want to foster ecumenical dialogue and exchange on all levels.

2. The council has made it clear that one of the tasks in ecumenical encounter is inner renewal. It is encouraging to discover that "reform" is no longer a dirty word. Indeed, many of the council Fathers are prepared to go far beyond the relatively cautious schema on ecumenism. Taking their lead from Pope Paul's opening allocution, they press for open acknowledgment by Catholics of their share of guilt in the events that have led to disunity. Realizing that we must know one another better, they press for greater opportunities of common worship together than are now possible. Realizing that religion must bind a family rather than tear it apart, they are asking for revision of the laws concerning mixed marriages.

3. The council has promulgated a constitution on reform of the liturgy that will open new doors in the corporate life of Roman Catholics beyond anything that can yet be imagined. Provision for the vernacular, greater participation by the laity, certain occasions for Communion in both species, greater stress on Scripture and sermon—these and many other recoveries of ancient usage will transform the Mass from being a spectacle the faithful watch to an experience in which they share. And when the Church is right in its prayer life, it will become more and more right elsewhere. Any renewal in inner vitality and integrity is ecumenically important.

4. The council demonstrated that it wants to keep its understanding of the Christian Gospel properly focused. This is how I interpret the vote to include a treatment of Mary within the schema on the Church, rather than as a separate schema.

This vote was most encouraging to non-Catholics. Had the vote gone the other way, it would have suggested to us that Mariological dogma was to continue to develop in a fashion independent of the rest of Catholic Faith. But now the understanding of Mary is to be seen within the context of an understanding of the Church, rather than the other way around. And if, as is proposed, the new chapter has a basically biblical orientation, then on these terms Protestants must be willing to look with fresh eyes at the biblical material concerning Mary. Such treatment of Mary might thereby draw us closer together rather than shoving us further apart.

5. The council demonstrated that it wished to move beyond the one-sided view of authority that has haunted the Church since the First Vatican Council decree on papal infallibility.

This is how I interpret the famous "five questions" vote of October 30, 1963. The principle of collegiality, so heavily supported by the council Fathers on that date, does not, of course, deny anything promulgated in 1870. But if it does not repudiate the definition, it amplifies it, enlarges it, gives it a more significant context. Pope and bishops share rule in the Church.

The ecumenical value of this decision is incalculable. For it lays to rest many of the grotesque stereotypes of "one-man rule" and unilateral papal monarchialism, that have been attributed by most Protestants, and not a few Catholics, to the teaching office of the Church.

The council demonstrated that the great majority of the Fathers favour a clear-cut statement on religious liberty as a right that belongs to all men, whether Catholics or not. And it is encouraging to discover, as I discovered in many ways, that virtually to a man the American Hierarchy will back this proposal. Here is the place where the American Bishops can, and will, make their most significant contribution to the entire council.

Some Disappointments

But it is precisely at this point that the optimism I have been describing must be modified by an adjective like "chastened" or "qualified." For not all is well in Vatican City and, not all was well within St. Peter's. Since genuine ecumenical exchange demands frankness, it is important to cite some reasons why the council did not at every point foster better ecumenical relations. Here, then, are a few of them.

1. The very creativity of the presentation of the religious liberty chapter makes the more disappointing the failure of the council to approve it even as a basis for discussion. The entire last week was clouded by the realization that no vote was going to be taken. Nothing the council will do will have more immediate effect on the climate of Catholic-Protestant relations than a strong statement on religious liberty.

The Fathers were presented with such a statement, and they backed away from it. That may seem a harsh way of putting it. But a way of putting it that may be even truer is likewise even harsher. For it is hard to avoid the conclusion that a minority within the council that did not want discussion of religious liberty (or the Jews) was able to thwart the manifest will of the majority.

It was heart-rending to see all the strong voices of the council apparently powerless in the face of this. I add that I am sure the set-back is only temporary; and that the next session will deal with the matter and deal with it forthrightly.

2. The council has two finished pieces of work—the liturgy constitution and the communications decree. The first, as I have said, is magnificent. But the latter is very disappointing. It does not really come to grips, in a creative way, with the world of television, radio and cinema. It has nothing fresh to say.

Worse, it has many implications that can be interpreted to give apparent support to censorship, management of news, Catholic cultural ghettos, an overly protective attitude toward young people, and so on. A total of 503 council Fathers voted against it, and I have found scarcely any who are happy about it.

3. Even though ecumenism is here to stay, it is clear that there is far from a common mind about what that means. There are enough speeches suggesting that it merely means getting Protestants to "return" to Rome, to suggest that a lot of work still needs to be done. As John Cogley has written: "Separated brethren burn, when they're invited to 'return.'"

It must always be remembered that the council is not over. Its major decisions and constitutions are still to come. If religious liberty received a slight set-back this session, it will be adopted next session, and so will the statement on the Jews. Nobody, sensing the temper of the council, could doubt that. It is disappointing to have to wait, when the world is in such need, and the argument that "the Church moves slowly" sometimes grates on the ear of one who hears the cry of those asking for bread—both bread for the stomach and the very Bread of Life itself.

VATICAN DECREE ON THE LITURGY

PASSED BY THE SECOND VATICAN COUNCIL, SESSION II

(*The "Globe and Mail," Friday, December 6, 1963*)

The following are excerpts from a Vatican English translation of the Constitution of the Sacred Liturgy of the Roman Catholic Ecumenical Council. (The original is in Latin):

This sacred council has several aims in view: it desires to impart an ever-increasing vigour to the Christian life of the faithful; to adapt more suitably to the needs of our own times those institutions which are subject to change; to foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call the whole of mankind into the household of the Church. The Council therefore sees particularly cogent measures for undertaking the reform and promotion of the liturgy. . . .

General Principles

Sacred Scripture is of the greatest importance in the celebration of the liturgy.

To promote active participation, the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons, and songs, as well as by actions, gestures, and bodily attitudes. And at the proper times all should observe a reverent silence. . . .

In sacred celebrations there is to be more reading from Holy Scripture, and it is to be more varied and suitable. . . .

Bible services should be encouraged, especially on the vigils of the more solemn feasts, on some weekdays in Advent and Lent, and on Sundays and feast days. They are particularly to be commended in places where no priest is available; when this is so, a deacon or some other person authorized by the bishop should preside over the celebration. . . .

It is for the competent territorial ecclesiastical authority . . . to decide whether, and to what extent, the vernacular language is to be used; their decrees are to be approved, that is, confirmed, by the Apostolic See, and whenever it seems to be called for, this authority is to consult with bishops of neighbouring regions which have the same language. . . .

The Eucharist

The rites (of the mass) are to be simplified, due care being taken to preserve their substance; elements which, with the passage of time, came to be duplicated, or were added with but little advantage, are now to be discarded; other elements which have suffered injury through accidents of history are now to be restored to the vigour which they had in the days of the holy fathers, as may seem useful or necessary. . . .

By means of the homily the mysteries of the faith and the guiding principles of the Christian life are expounded from the Sacred Text, during the course of the liturgical year; the homily, therefore, is to be highly esteemed as part of the liturgy itself; in fact, at those masses which are celebrated with the assistance of the people on Sundays and feasts of obligation, it should not be omitted except for a serious reason. . . .

There is to be restored the common prayer or the prayer of the faithful. By this prayer, in which the people are to take part, intercession will be made for holy Church, for the civil authorities, for those oppressed by various needs, for all mankind, and for the salvation of the entire world.

In masses which are celebrated with the people, a suitable place may be allotted to their mother tongue. This is to apply in the first place to the readings and the common prayer, but also, as local conditions may warrant, to those parts which pertain to the people. . . .

The dogmatic principles which were laid down by the Council of Trent remaining intact, communion under both kinds may be granted when the bishops think fit, not only to clerics and religious, but also the laity, in cases to be determined by the Apostolic See, as, for instance, to the newly ordained in the mass of their sacred ordination, to the newly professed in the mass of their religious profession, and to the newly baptized in the mass which follows their baptism. . . .

Other Sacraments

Because the use of the mother tongue in the administration of the sacraments and sacramentals can often be of considerable help to the people, this use is to be extended. . . .

The rite of confirmation is to be revised and the intimate connection which this sacrament has with the whole of Christian initiation is to be more clearly set forth. . . .

The rite and formulas for the sacrament of penance are to be revised so that they more clearly express both the nature and effect of the sacrament.

Extreme unction, which may also and more fittingly be called anointing of the sick, is not a sacrament for those only who are at the point of death. Hence, as soon as any one of the faithful begins to be in danger of death from sickness or old age, the fitting time for him to receive this sacrament has certainly already arrived. . . .

Liturgical Year

Other celebrations, unless they be truly of greatest importance, shall not have precedence over the Sunday which is the foundation and kernel of the whole liturgical year. . . .

Lest the feasts of the saints should take precedence over the feasts which commemorate the very mysteries of salvation, many of them should be left to be celebrated by a particular church or nation or family of religious; only those should be extended to the universal church which commemorate saints who are truly of universal importance. . . .

Sacred Music

In certain parts of the world, especially mission lands, there are peoples who have their own musical traditions, and these play a great part in their religious and social life. For this reason due importance is to be attached to their music, and a suitable place is to be given to it, not only in forming their attitude toward religion, but also in adapting worship to their native genius. . . .

Therefore, when missionaries are being given training in music, every effort should be made to see that they become competent in promoting the traditional music of these peoples. . . .

In the Latin Church the pipe organ is to be held in high esteem. . . . But other instruments also may be admitted for use in divine worship. . . . This may be done, however, only on condition that the instruments are suitable, or can be made suitable, for sacred use, according with the dignity of the temple, and truly contribute to the edification of the faithful. . . .

Sacred Art

The Church has not adopted any particular style of art as her very own. She has admitted styles from every period. . . . The art of our own days, coming from every race and region, shall also be given free scope in the Church, provided that it adorns the sacred buildings and holy rites with due reverence and honour. . . .

Appendix

The sacred council would not object if the feast of Easter were assigned to a particular Sunday of the Gregorian calendar, provided that those whom it may concern, especially the brethren who are not in communion with the Apostolic See, have given their assent.

Biculturalism in Canada

GOVERNMENT-CLERGY SEMINAR

(Address delivered by the Honourable Carrier Fortin, Minister of Labour, to the Government-Clergy Seminar convened in Quebec City by the Board of Evangelism and Social Service, United Church of Canada, October 9 and 10, 1963)

LE SERVICE DE L'INFORMATION

(Allocution de l'hon. Carrier Fortin, ministre du Travail, à l'occasion des journées d'étude de l'Eglise-Unie du Canada, à Québec, le 9 octobre 1963)



HONOURABLE CARRIER FORTIN
Minister of Labour

You have come to Quebec, the capital of Canada's old French province, not only with a view to studying problems of interest to your organization, but also, as I have been told, to be in close contact with your French-Canadian fellow-citizens and thus acquire sound factual knowledge of their achievements, the "French Fact in Canada", while likewise gaining a fuller understanding of their culture. This intention on your part is probably a sign of the uneasiness caused to prevail in your midst by certain items or editorials appearing in your newspapers and dealing with what has been happening in Quebec these last eventful years, more particularly the recent manifestations of certain extremists. By the way, the activities of the latter are not representative of the attitude of the majority in this province, nor does it even represent that of a serious minority of us. However, we have not failed to note that your visit here is, above all, attributable to the genuine interest and broadmindedness which characterize your attitude

L'hon. Premier Ministre de la province aurait été heureux de répondre, personnellement, à l'invitation que vous lui avez faite de venir vous rencontrer à l'occasion de ce congrès; mais vous comprendrez, je le sais, que la tâche énorme qu'il doit accomplir chaque jour l'oblige à renoncer au plaisir de rencontrer plusieurs groupements. Il m'a prié de l'excuser auprès de vous et de vous présenter ses hommages.

Vous êtes venus à Québec, la capitale de la vieille province française du Canada, pour étudier des problèmes qui concernent votre organisation, mais aussi, suis-je informé, pour prendre contact avec le fait français et connaître un peu mieux la culture française canadienne. Cette intention dénote peut-être chez vous une certaine inquiétude en face des nouvelles que vous transmettent vos journaux sur des événements qui se passent au Québec depuis quelques années et, plus particulièrement, les manifestations de certains extrémistes. Croyez-le, ces derniers ne représentent pas la majorité de nos gens, ils ne sont pas même une minorité sérieuse de chez nous. Le but de

towards your fellow-citizens of a different ethnic origin, who speak a different language, who practice a different religion, and with whom you wish to become better acquainted.

If contacts such as this had been more frequent throughout the past, better understanding would have prevailed between the two great ethnic groups of this Country and closer co-operation between the provinces would have been established. Still, as it is never too late to do the right thing, let us grasp the opportunity afforded us by these few moments together and become better acquainted.

The History of Quebec

Obviously, just in these few fleeting minutes at my disposal, it is impossible for me to make a thorough analysis of the causes underlying the evolution in progress in Quebec since the last three years; for, indeed, I would first have to review, with you, a full historical account as from the 1759 Conquest, besides analyzing the religious, social and economic evolution of Quebec, or, in other words, I would have to unfold, with you, what I may call the philosophy of our history. Therefore, might I recall a few outstanding facts in order to explain, if possible, the attitude of the French-Canadians of today.

In 1759, when England took possession of this country by conquest, there existed a French colony, fully in the process of expanding, in which the inhabitants, though living under the domination of France, had already acquired a quite distinctive mentality and, if I may so, a national feeling that was definitely "Canadian". Then, just overnight, these men, who were practically the masters of their own destiny, became the subjects of a foreign power which established itself in New France together with its different administrative institutions, its foreign language, its religious beliefs,

votre visite dénote surtout un intérêt et une largeur d'esprit qui vous honorent puisque vous désirez mieux connaître des concitoyens qui sont d'une autre ethnique, d'une autre langue et d'une autre religion.

Si des contacts comme celui-ci avaient été plus nombreux dans le passé, ils auraient sans doute créé une meilleure compréhension entre les deux grands éléments culturels de ce pays et une plus étroite coopération entre les provinces. Cependant, il n'est jamais trop tard pour bien faire et sachons profiter de ces quelques instants pour nous mieux connaître.

Il m'est évidemment impossible dans les quelques minutes qui sont mises à ma disposition d'analyser en profondeur les causes profondes de l'évolution qui se produit au Québec depuis trois ans; il faudrait en premier lieu vous présenter un exposé historique depuis la conquête de 1759, faire une analyse de l'évolution religieuse, sociale et économique du Québec, en un mot, faire ce que je peux appeler la philosophie de notre histoire. Qu'il me suffise de vous rappeler quelques faits saillants afin de vous expliquer si possible l'attitude des Canadiens-Français d'aujourd'hui.

Lors de la conquête de ce pays par l'Angleterre, il existait une colonie française en pleine expansion où des habitants, bien que sous la domination de la France avaient déjà acquis une mentalité bien particulière et, je dirai même, un esprit national canadien. Du jour au lendemain, ces hommes qui étaient pratiquement maîtres chez eux, deviennent assujettis à un pouvoir étranger qui s'installe en Nouvelle-France avec des institutions administratives différentes, une langue étrangère et qui apportent des croyances religieuses, des moeurs et des

its ways and its traditions, all utterly different from ours. All the civil heads of the country and the elite of society left the country, while sixty thousand settlers and farmers remained helpless and grouped around the clergy that did not abandon them. The tragedies lived through by certain invaded countries in Europe during the last world-war allow us to imagine the greatness of the shock our French forefathers had to bear and the depth of the wound to their national self-respect. All of these people retired within themselves in order to preserve their language, their traditions, their ways and their faith. They grouped into parishes spread around their church, and confined their activities to agriculture.

Meanwhile, as was normal under the circumstances, the English, who governed the country, held all administrative positions, and, soon afterwards, traders and business men from England established themselves here, invested the capital they had brought with them and controlled industry and commerce. Thus it came to pass that in this Province, then known as Lower-Canada, and later on also in Upper-Canada, these two great ethnic groups gradually developed side by side: one of them undoubtedly interested in agriculture but devoting itself mainly to industry and commerce while the other simply confined itself to agriculture and the practice of the so-called liberal professions, namely: Medicine, Law and Profession of Notary. From 1759 to 1867, all the endeavours of our ancestors were directed towards their survival and their constitutional struggle for the maintenance of their language, institutions and faith. The Confederate Act of 1867 sealed an agreement between these two races, and so much is being said about it throughout the country, these last few months, that I need not describe and analyze it before you today.

traditions totalement différentes. Tous les chefs civils français et l'élite de la société quittent le pays, laissant à eux-mêmes 60,000 colons et fermiers qui se groupent autour d'un clergé resté fidèle. Les tragédies que certains peuples de l'Europe ont vécues lors de la deuxième Grande-Guerre, nous permettent un peu d'imaginer quel fut le choc ressenti par nos ancêtres français et combien profonde fut la blessure à leur fierté nationale. Tous ces gens se replièrent sur eux-mêmes afin de conserver leur langue, leurs traditions, leurs moeurs et leur foi. Ils se groupèrent dans les paroisses autour du clocher et se confinèrent à l'agriculture.

Pendant ce temps, il était très normal que les Anglais qui gouvernaient le pays occupent les postes de commande et que bientôt les commerçants et les hommes d'affaires d'Angleterre viennent s'établir au pays, y apportent des capitaux, et commandent l'industrie et le commerce. Et c'est ainsi que dans cette province que l'on appelait le Bas-Canada, et, plus tard, dans celle du Haut-Canada peu à peu se développèrent côte à côte ces deux grandes ethnies: les membres de l'une s'intéressaient sans doute à l'agriculture mais surtout à l'industrie et au commerce, alors que ceux de l'autre se confinaient simplement à l'agriculture et dans l'exercice des professions libérales comme le notariat, le barreau, la médecine. De 1759 jusqu'à 1867, nos ancêtres occupèrent toutes leurs énergies à survivre et à combattre dans les luttes constitutionnelles pour conserver leur langue, leurs institutions et leur foi. Le pacte confédératif de 1867 scella le destin commun de deux groupements culturels et nous en parlons tellement à travers tout le pays depuis quelques mois qu'il est inutile pour moi de vous le décrire et de l'analyser.

Outside Control of Industry and Resources

Since 1867 up to this day, like all the other provinces, Quebec has felt the influence of industrialization. Gradually, its towns and cities have developed and its rural population, decreased. Quebec, as well as her sister provinces, must cope with the economic and social upheavals consequent upon industrialization. But, there is a blunt fact that I will merely mention without criticizing, excusing nor analyzing it; the people of Quebec, and especially the French-Canadians, who account for the majority of the population in this province, are not the masters of their industries nor of their economy in general. Among other things, our natural resources, so rich in iron and forests, are controlled by foreign capital either hailing from the other provinces, the United States or from Europe. For instance, every day, we see the iron ore taken from our mines, brought to foreign countries and then returned to us in the form of ingots or manufactured products. We also note that the French-Canadians have but a few high positions in the administration of the country, though they account for nearly one third of Canada's total population. There, again, the Anglo-Saxon inspired systems of public administration, resulting from the educational systems prevailing in English schools and universities, did not correspond to our Franco-Latin inspired educational system.

Rise of Quebec Nationalism

Aware of the enormous progress brought about by scientific discoveries, noting the development of industry and the growth of trade and commerce, and witnessing the great economic expansion taking place in the other provinces, in the United States and even in the war-torn countries of Europe, the French-Canadians have wondered why, in their own province, with their own natural resources and with their

Depuis 1867 jusqu'à nos jours, le Québec comme toutes les autres provinces, a subi l'influence de l'industrialization et peu à peu ses villes se sont développées, ses campagnes se sont dépeuplées. Le Québec doit, en somme, faire face aux bouleversements économiques et sociaux provoqués par la nécessité de l'industrialization. Pour cela il lui faut des moyens d'action dans le secteur économique. Cependant, il existe un fait brutal que je constate sans le critiquer, l'excuser ou l'analyser: les gens du Québec et plus spécialement les Canadiens-Français qui constituent la majorité de la population dans cette province, ne sont pas les maîtres de leurs industries et de leur économie en général. Nos ressources naturelles entre autres si riches en fer et en forêt, sont contrôlées par des capitaux venant soit des autres provinces, soit des Etats-Unis ou de l'Europe. Nous voyons, par exemple, tous les jours, le minerai de fer sortir de nos mines et s'en aller en pays étrangers pour nous revenir en lingots et en produits manufacturés.

Nous constatons également que les Canadiens français, que constituent près d'un tiers de la population de tout le Canada, ne détiennent presque pas de postes de commande dans l'administration du pays. Encore là, les systèmes d'administration publique qui sont d'inspiration anglo-saxonne et résultant des systèmes d'éducation dans les écoles et les universités anglaises, ne correspondaient pas à notre propre système d'éducation d'inspiration française et latine.

Devant les progrès énormes apportés par les découvertes scientifiques, le développement de l'industrie, l'accroissement du commerce et devant toute cette expansion économique qui se produisait dans les autres provinces, aux Etats-Unis et même dans les pays d'Europe dévastés par la guerre, les Canadiens français se sont demandé pourquoi dans leur propre province avec leurs propres ressources naturelles,

own savings, they could not be masters in their own home. Such positive and economic nationalism is not aimed at preventing others from getting along, nor is it a movement directed against citizens of other languages or races, and even less a despoiling of possessions which, legitimately belong to those who have laboured to earn them. Quebec's attitude is Quebec's finding of itself, a national revival of citizens who wish to remain themselves, combine all their energies, their labour and their financial resources to govern themselves, develop their natural resources and establish, in Quebec, business firms and industries that will belong to them, so that Quebec capital, invested in Quebec, will benefit the citizens of Quebec. Who could blame us for such an attitude? We are not refusing the help of others, we do not want to control everything, we just want our share.

This revival of energy and national pride is not an unparalleled phenomenon particular to the Province of Quebec. It is the same as that which is occurring everywhere throughout the world and which has brought into being all these independent countries in Africa and Asia; it is a phase of the irreversible motion of History, a new era proclaiming itself all the more rapidly and universally as nowadays the various parts of the world inter-communicate with such disconcerting ease and speed.

Even if we believe that Confederation has not yielded the advantages we expected of it and that it has served us ill, even if a few extremist groups are actually speaking of immediate separatism, the majority of the population of the Province of Quebec is, once more, willing to make a fair trial of Confederation, in revising, of course, the terms of the confederative pact, and is also ready to co-operate with

leurs propres épargnes, ils ne pourraient pas être maîtres chez eux. Ce nationalisme positif et économique n'a pas pour but d'empêcher les autres de vivre, ce n'est pas un mouvement contre les citoyens de langue anglaise, encore moins une spoliation des biens qui, légitimement, appartiennent à ceux qui les ont gagnés par leur travail.

L'attitude du Québec est une prise de conscience, un réveil national de gens qui veulent demeurer eux-mêmes. C'est pourquoi ils unissent toutes leurs énergies, leur travail, leurs ressources financières pour s'administrer eux-mêmes, pour développer leurs richesses naturelles et pour installer au Québec des commerces et des industries que leur appartiennent. Ainsi les capitaux du Québec, investis au Québec, profiteront aux citoyens du Québec. Qui pourrait nous blâmer d'une pareille attitude? Nous ne repoussons pas l'aide des étrangers, nous ne voulons pas tout contrôler, nous voulons notre part.

Ce réveil d'énergie et de fierté nationale n'est pas un phénomène unique et propre à la province de Québec. C'est le même qui se produit partout à travers le monde et qui a provoqué la naissance de tous ces pays indépendants de l'Afrique et de l'Asie. C'est un mouvement irréversible de l'Histoire, une nouvelle époque. Cette ère nouvelle est d'autant plus rapide et universelle qu'aujourd'hui les moyens de communication entre les diverses parties du monde sont d'une facilité et d'une rapidité déconcertantes.

Même si nous croyons que la Confédération ne nous a pas apporté les avantages auxquels nous nous attendions, même si elle nous a mal servis, même si quelques mouvements extrémistes parlent de séparatisme immédiat, la majorité de la population de la province de Québec est encore prête à faire un essai loyal de l'union des provinces. Mais, il faudra, bien entendu, reviser les termes du pacte confédératif. Québec veut toujours

the other provinces in Canada's social and economic development. However, we wish to be acknowledged as equal-sharing partners; we want it to be acknowledged that Quebec cannot be assimilated and that it has its culture, its traditions and its institutions which must be acknowledged and accepted. We are convinced that Quebec, socially and economically strong, is in no way a threat to the survival of the other provinces, but that on the contrary, it will prove none other than a profitable contribution to the enhancement of Canada's strength and prosperity.

Besides, the manner in which the French-Canadians, who constitute the vast majority, in the Province of Quebec, have always treated the English minorities in the election of deputies, in public administration and in the establishment of the school system of this province shows to what extent we are respectful of the rights of others. Lately, the government of this province, after receiving from the people its mandate to do so, nationalized the electric companies operating our hydraulic power resources, one of our great natural resources, the four fifths of which belonged to English citizens, in Quebec and more so in the other provinces of the country, in the United States and in England. What did we do? We had the shares of these companies appraised by experts in the matter, economists and financiers, who established the real value of such shares. Subsequently we added thereto a certain percentage as compensation and thus we offered a fair and reasonable price. The proof that our decision was fair and just is to be seen in the fact that, smoothly, without discussion, 99% of the shareholders have accepted the offer made to them by the government of the Province of Quebec.

Since a few months ago, you have been hearing about our govern-

coopérer avec les autres provinces dans le développement social et économique du Canada. Cependant, nous voulons être reconnus comme des partenaires à part entière et traitement égal; nous voulons qu'il soit reconnu que le Québec ne peut pas être assimilé et qu'il a sa culture, ses traditions et ses institutions sur lesquelles il ne peut marchander. Nous sommes convaincus qu'un Québec fort, au point de vue social et économique, n'est pas une menace à la survie des autres provinces mais qu'au contraire, il ne peut qu'être un apport fructueux à un Canada plus fort et plus prospère.

D'ailleurs, la manière avec laquelle les Canadiens français en majorité dans la province de Québec, ont traité jusqu'à maintenant les minorités anglaises dans l'élection des députés, dans l'administration publique, dans l'établissement du système scolaire de cette province démontre jusqu'à quel point nous sommes soucieux du respect des droits des autres. Dernièrement, le gouvernement de la Province, après en avoir reçu le mandat du peuple, a nationalisé les compagnies d'électricité qui exploitaient nos pouvoirs hydrauliques, une de nos grandes ressources naturelles, et dont les quatre cinquièmes étaient la propriété de citoyens anglais, soit du Québec et plus encore des autres provinces du pays, des Etats-Unis et d'Angleterre. Qu'avons-nous fait? Nous avons fait évaluer les actions de ces compagnies par des économistes et des financiers experts en la matière, qui ont établi la valeur réelle de ces actions. Nous y avons ajouté un certain pourcentage de dédommagement et nous avons offert un prix juste et raisonnable. Le preuve que notre décision était équitable c'est que sans heurt, sans discussion, 99% des actionnaires ont accepté l'offre du gouvernement de la province de Québec.

Depuis quelques mois, vous entendez parler des revendications du

ment's demands to the Federal Government as to taxation, loans to municipalities and a retirement pension fund. Are we acting this way for the mere pleasure of lodging claims and causing trouble? Not at all. We consider it essential and indispensable for our survival and development that we control and master our savings, our natural resources. We feel that too large a portion of our taxes is paid to the central government and that we do not have enough for the urgent needs of our educational system. We know through experience since Confederation, that neither the Federal Government nor the other provinces will come and attend to our needs and we do not reproach them for not doing so. It falls to us to attend to our own affairs, and that is what we intend to do.

Presently, we are in the process of revising our educational system, and a bill, which has been tabled for its first reading before the Legislative Assembly, is actually being studied and discussed very seriously and thoroughly by all intermediate bodies throughout the Province of Quebec. We want to direct them toward the study of the sciences, as for instance, Chemistry, Civil Engineering, Architecture, Scientific Research. We want the workers of Quebec to have all the knowledge needed to control and operate all the new machinery being installed, and also that required for them to become, in their turn, leaders and foremen.

The Government has realized that individuals left unassisted, even when grouped together, are unable to achieve the economic liberation we desire. That is why the State, without falling into absolute state control or some form of integral

gouvernement du Québec auprès du fédéral en matière d'impôt, de prêts aux municipalités, de caisse de retraite. Agissons-nous ainsi pour le seul plaisir de revendiquer et de causer des ennuis? Non pas. Nous considérons qu'il est essentiel et indispensable à notre survie et à notre développement de contrôler et maîtriser nos épargnes, nos richesses naturelles. Une trop grande partie de nos impôts est versée au pouvoir central alors que nous n'en avons pas suffisamment pour les besoins urgents de notre système éducatif. Nous savons par expérience, depuis la Confédération, que ni le gouvernement fédéral ni les autres provinces viendront s'occuper de nous. Nous ne leur en faisons pas un reproche. C'est à nous de nous occuper de nos propres affaires et c'est ce que nous voulons faire.

Actuellement, nous procédons à une révision de notre système d'éducation. Un projet de loi qui a été déposé en première lecture devant l'Assemblée législative, est actuellement l'objet d'études sérieuses et approfondies par tous les corps intermédiaires de la province de Québec. Nous voulons que nos enfants aient la culture nécessaire pour participer à la création et à l'administration de commerces et d'industries, nous voulons les diriger vers les études scientifiques telles que la chimie, le génie civil, l'architecture, les recherches scientifiques. Nous voulons que les travailleurs du Québec aient les connaissances nécessaires pour diriger et opérer toutes les nouvelles machines, qu'ils aient les connaissances requises pour devenir à leur tour des chefs d'équipe et des contre-maitres.

Le gouvernement s'est rendu compte que les individus laissés à eux-mêmes ne peuvent pas, même en se groupant, réaliser cette libération économique que nous désirons. C'est pourquoi l'État, sans tomber dans l'étatisation absolue ou dans

socialism, must intervene and group together energies and capital, provoke economy and, by means of its various organisms, kindle and support private initiatives, later on to withdraw when the citizens will be able to cope with their own needs. It is right for the State to fulfil an assistive role.

True Confederation

When the French-Canadians will have found at home all the guarantees of their development, when they will truly be masters in their province, nothing will stand in the way of a true Confederation of the two great national groups of the country for the creation of a Canada that will be, to the greatest satisfaction of its component parts, strong and united. Then, I am fully sure, will disappear all the separatist ideas which form the subject of the headlines in the newspapers from coast to coast. At least, here in Quebec, we are convinced of it. The real phenomenon is not an absolute desire to separate from the English-speaking element in Canada, quite the contrary. For having lived side by side with our English-speaking fellow Canadians during the last two hundred years, we have learned to know them well. We have learned to appreciate them. Quebecers are perfectly aware of the advantage of communing intimately with a culture so rich as that of the English element. Besides, they have borrowed many things from the History and institutions of the United Kingdom, principally in the organization of social life and political life. No, it cannot be a matter of hatred; nor can it be in any way an impulsive movement of a passionate nature. The French-Canadians are persons perfectly adapted to the North American way of living; let us not forget this.

As long as discussions will last, as long as understanding between the two cultural elements will delay, the question will be likely aggravated. We must, on both sides, face the problem directly, accept the

le socialisme intégral, se doit d'intervenir pour grouper les énergies et les capitaux, provoquer l'épargne et, par ses organismes, susciter et appuyer les initiatives privées, quitte, plus tard, à se retirer lorsque les citoyens pourront se suffire à eux-mêmes. L'Etat veut remplir ce rôle supplétif actuellement nécessaire.

Une fois que les Canadiens français auront trouvé chez eux toutes les garanties à leur développement, qu'ils seront véritablement maîtres dans leur province, alors rien ne s'opposera à une véritable Confédération des deux grands groupes nationaux du pays pour la création d'un Canada fort et uni, à la satisfaction de toutes ses parties composantes. A ce moment-là j'en suis sûr, disparaîtront toutes les idées de séparatisme qui défrayeront la manchette des journaux d'un océan à l'autre. Du moins nous du Québec, nous en sommes convaincus. Le véritable phénomène ce n'est pas un désir absolu de se séparer de l'élément anglophone du Canada, bien au contraire. Nous avons appris à connaître nos concitoyens de langue anglaise durant ces 200 ans de vie commune. Nous avons appris à les apprécier. Les Québécois sont parfaitement conscients de l'avantage de vivre en communion intime avec une culture aussi riche que celle de l'élément anglais. D'ailleurs, ils ont emprunté à l'histoire et aux institutions du Royaume-Uni beaucoup, principalement dans l'organisation de la vie sociale et de la vie politique. Non, il ne peut s'agir de haine ou de mouvement impulsif de nature passionnelle en aucune sorte. Les Canadiens français sont, ne l'oublions pas, des personnes parfaitement adaptées au mode de vie nord-américain.

Tant que dureront les discussions, tant que retardera la compréhension entre les deux groupes, la question risque de s'envenimer. Nous devons, des deux côtés, regarder le problème bien en face, accepter les droits

rights of both parties, understand that there can be no assimilation whatever on either side, in other words, we must be objective and realistically discover the means of saving what is beneficial to our two groups instead of perpetuating dangerous quarrels about words.

The government which I am representing today does not wish to present itself before the other provinces in a state of inferiority, and that is why it has immediately undertaken to establish structures that will enable the Province of Quebec to do its full share in Confederation. After nationalizing electricity, we are presently working at establishing a retirement pension fund, which not only will afford the workers reasonable security at the end of their lives, but which will indirectly force the citizens to save and place at the disposal of Quebec's enterprises the capital required for its expansion.

As I have already mentioned, we are presently revising our educational system; a draft Labour Code has already been studied by the Chambers and by the labour unions and employers' associations, and will be adopted during the coming Session; we have adopted hospital insurance, established a department of Cultural Affairs and a department of Family and Social Welfare; a royal Commission of Inquiry is actually examining the entire system of provincial taxation; we have founded a General Financing corporation which has already nearly fifty million dollars at its disposal; we foresee the possibility of establishing iron-smelting in Quebec province; great highways are presently under construction; a special act has been adopted to assist agricultural markets. All of these activities were reflected in the budget of the Province of Quebec which, this year, is close to one billion three hundred million dollars.

des deux parties, comprendre qu'il ne peut y avoir d'assimilation d'un côté comme de l'autre, en un mot, nous devons être objectifs et découvrir avec réalisme les moyens de sauver ce qui fait l'avantage mutuel au lieu de perpétuer des querelles de mots toujours dangereuses.

Le gouvernement que je représente aujourd'hui ne veut pas se présenter devant les autres provinces dans un état d'infériorité et c'est pourquoi il s'est immédiatement mis à la tâche d'établir des structures qui permettront à la province de Québec de faire sa part entière dans l'oeuvre nationale. Après avoir nationalisé l'électricité nous travaillons actuellement à mettre sur pied une caisse de retraite qui non seulement fournira aux travailleurs, à la fin de leur vie, une sécurité raisonnable, mais que, indirectement, forcera les citoyens à l'épargne pour mettre à la disposition des entreprises du Québec les capitaux nécessaires à son expansion.

Comme je vous le disais il y a un instant, nous sommes à reviser notre système d'éducation. Un projet de Code du travail a déjà été étudié par les Chambres et par les unions ouvrières et les associations patronales, il sera adopté à la prochaine Session. Nous avons instauré l'assurance-hospitalization, créé un ministère des Affaires culturelles et un ministère de la Famille et du Bien-Etre social. Une commission royale d'enquête étudie tout le régime de fiscalité provinciale. Nous avons fondé la Société générale de financement qui a déjà à sa disposition près de cinquante millions de dollars. Nous entrevoyons la possibilité d'établir dans le Québec une sidérurgie. De grandes voies de circulation sont actuellement en construction. Une loi spéciale a été adoptée pour aider les marchés agricoles. Toutes ces activités se reflétaient dans le budget de la province de Québec qui est, cette année, de près de un milliard trois cent millions de dollars.

In closing this address, may I ask you, you who constitute the elite of Canada's English society, you whose influence on your fellow-citizens' thoughts is so profound, may I invite you to explain to your fellow-citizens that the French-Canadians of Quebec are not despoilers, fanatics nor malcontents, but that they are citizens who are proud of their culture and faith, aware of their responsibilities, and who wish to be themselves. That these same people are their fellow-citizens and their friends, and that they invite them to think over the confederative pact with them, and that they are offering them a friendly hand to set out anew for the future and to build a prosperous Canada in which each and every one will have his place and be able to live and prosper in it with pride and in peace.

Puis-je en terminant vous demander, à vous qui faites partie de l'élite de la société anglaise du Québec, vous qui exercez une influence si profonde sur la pensée de vos concitoyens, puis-je vous inviter, dis-je, à leur faire comprendre que les Canadiens français du Québec ne sont pas des spoliateurs des exaltés et d'éternels mécontents, mais des gens fiers de leur culture et de leur foi, conscients de leurs responsabilités, des hommes qui désirent être maîtres de leur destin. Dites-leur aussi que les mêmes Québécois sont leurs concitoyens et leurs amis et qu'ils les invitent à repenser avec eux le pacte confédératif. Ils leur tendent la main pour repartir à nouveau vers l'avenir et bâtir un Canada prospère où tout un chacun aura sa place et pourra vivre et s'épanouir avec fierté et dans la paix.

TERMS OF REFERENCE

on the Royal Commission on Bilingualism and Biculturalism

... to inquire into and report upon the existing state of bilingualism and biculturalism in Canada and to recommend what steps should be taken to develop the Canadian confederation on the basis of an equal partnership between the two founding races, taking into account the contribution made by the other ethnic groups to the cultural enrichment of Canada and the measures that should be taken to safeguard that contribution; and in particular

1. to report upon the situation and practice of bilingualism within all branches and agencies of the federal administration—including Crown corporations—and in their communications with the public and to make recommendations designed to ensure the bilingual and basically bicultural character of the federal administration;

2. to report on the role of public and private organizations, including the mass communications media, in promoting bilingualism, better cultural relations and a more widespread appreciation of the basically bicultural character of our country and of the subsequent contribution made by the other cultures; and to recommend what should be done to improve that role; and

3. having regard to the fact that constitutional jurisdiction over education is vested in the provinces, to discuss with the provincial governments the opportunities available to Canadians to learn the English and French languages and to recommend what could be done to enable Canadians to become bilingual.

IDEAS ON BICULTURALISM

(Opinions of a Group of French-Canadian Ministers and Laymen of The United Church of Canada in Quebec.)

Just as the English language is the official language of the Province of Ontario and other Provinces of Canada, we believe that the French language should become the official language, not only in the Parliament but also in business and industry located in the Province of Quebec. This means that just as a French-Canadian going to live in Ontario is expected to know English, so any person who plans to reside within the Province of Quebec should understand and be able to speak in the French language. (The Bell Telephone Company has made French its official language in Quebec.)

Since a better understanding between our people is the basis of national unity, we believe that a campaign of education should be carried out to teach French Canada that their English compatriots are good Canadians, and to teach English Canada that the French-Canadian has a culture of which he is proud. Such an educational campaign should point out that the French-Canadian is not a second-rate citizen, an ignoramus living in a cultural backwash. As a result a French-Canadian, although he is not fluent in English, should feel welcome in any Province from coast to coast.

It should be made clear to the rest of Canada that a tremendous change has swept across the Province of Quebec. The Roman Catholic Church is no longer dominant in the social, economic and political fields. The French-Canadian wants his share of the financial rewards of business and industry and even to take his place in the leadership of the economic life of his Province and that without being obliged to be fluent in English.

We would suggest that the teaching of the French language in every Province could be conducive to better relations between Quebec and the rest of Canada. English should also be taught in every school in Quebec.

We expect that any civil employee in the administration of the Federal Government should be fluent in both English and French. This should be true where there is a French speaking minority requiring services. Anyone who plans to attain a position of importance in the federal field of politics should be conversive in both languages.

PROTESTANT CLERGY MEET LEADERS OF QUEBEC

REV. GORDON STEWART-CHOMEDEY, *Quebec*

Two members of the Quebec Cabinet and other notable leaders of the Province addressed a gathering of Protestant clergy and prominent laymen at a gathering on October 9th and 10th which set a precedent in relations between Government heads and Protestant clergy in the Province. The meetings were arranged by the Montreal Presbytery of The United Church of Canada with the co-operation of the Department of Evangelism and Social Service of the Church.

During the two days at the Chalmers-Wesley United Church Hall in Quebec City, some forty clergy from the United Church and representatives invited from other Protestant denominations heard addresses covering the whole range of the evaluation of Quebec and discussed the issues at stake in current developments in the Province.

Protestant Education in Quebec

Dr. H. S. Billings, Director of Protestant Education, addressed the group on some problems of Protestant education in the Province and

stressed the efforts being made to provide adequate instruction to Protestant children, both French and English, in their own language despite great difficulties in providing adequate teaching staff, especially in remote areas and for children of the French language. The present structure does not permit instruction in a Protestant school to be given by a Roman Catholic and very few French-speaking trained non-Roman Catholic teachers are available. The improvement of French instruction for English pupils was also discussed and the various efforts in this direction were described. Recording equipment is in use in some areas while in others the language is being used for instruction in additional subjects of the curriculum.

The Honourable Madame Casgrain delighted the assembly with an animated discussion of the rising status of women in the Province and of the possibility of the provision of Family Courts in various areas to deal with domestic cases privately and by means of compulsory counselling procedures using competent court-appointed staff, to attempt to forestall the domestic tragedies now too often played out in the public view in the regular courts. The discussion which followed manifested the enthusiastic support of the clergy for development of some such new procedures.

The Interests of Labour

The Honourable Carrier-Fortin (see pages 206-215), represented the Premier of the Province and discussed the determination of Quebec to become master of her own resources. He cited the nationalization of the Quebec Hydro and the projected Provincial Pension Plan, with its indirect consequence of providing additional resources for use by the Government in the development of the Province, as steps in this direction. In his view, the French Canadian people were willing to give Confederation a fair trial but felt that revision of its terms was past due. This concern for constitutional reform was echoed also by Mr. Daniel Johnson, leader of the Opposition and Chief of the Union National Party. The B.N.A. Act, he said, had become outmoded in that it poured all the provinces into the mould, whereas it had become evident that they were developing differently, the English provinces toward unity and Quebec towards autonomy, with each frustrating the development of the other. Constitutional revision must provide, he felt, for both phenomena and he could see a truly Anglo-French Canada as the only alternative to the surge of separatism.

A high point of the Conference was the address by the Rev. Abbe Roger Dion, of Laval University, who discussed the turmoil of Quebec as a special instance of a world phenomenon. Against this background, he listed those attitudes which he felt to be shared by all, or almost all, French-Canadians, despite radical disagreement on other issues. Among these he discerned a sense of deep humiliation in the face of disparagement by English-Canadians and a weariness with a separation of English-Canadians in Quebec from the French majority, with a one-sided *bonne-entente* and with limitation of economic opportunity. Coupled with these attitudes, he found an exultant realization that the resources of Quebec were more adequate than those of many whole nations recently established as independent and a determination to use the political power as a means to assure the use of those resources in the interests of Quebec and to assure the development of the French language and culture on a basis of equality with the English. In this enterprise, he felt French-Canadians would welcome the co-operation of English-speaking Canadians but would not accept frustration.

Mr. Jean Paul Labelle, representing the Department of the Family and Social Welfare, was the last guest speaker of the event and he outlined the organization and functions of the Department in the Province.

Communication

The Rev. Ray Hord, Secretary of the Board of Evangelism and Social Service of The United Church of Canada, was present at the gatherings and in a closing statement called for an attentive study by English-Canadians of the questions raised by the various speakers, in a spirit of confession for our part in the background of present difficulties, with attention to the matter of words which have so often differing connotations for French and English Canadians, with Christian concern to know, serve and love our neighbours, and with a critical awareness of the weight of economic interest in the formation of easy judgments. "Canada", he said, "is one people, belonging to two main cultures, French and Anglo-Saxon. The role of the Church is to foster respect for, and improve relations between our various cultural groups, in the spirit of Christian love. The role of Government is to protect the rights and encourage the fulfilment of the aspirations of all citizens both as individuals and as groups."

FEDERAL-PROVINCIAL RELATIONS

Ecumenism and Canadian Citizenship

(REV. CLAUDE DE MESTRAL, *Noranda, Quebec*)

It is no secret that our Canadian Confederation is facing, increasingly, new stresses and tensions. Problems unknown to the Fathers of Confederation seem to drive many a Province to go its way, almost oblivious of its Federal ties and responsibilities. This must be a matter of prime concern for The United Church of Canada, which has work in every Province. At times politicians seem to be at their wits' end, working at cross-purposes, torn between their local provincial moods or needs, and our Federal status as a nation.

The United Church of Canada has not only been a member of the World Council of Churches from its first days but owes its very existence to the reality of the ecumenical movement. It believes in the necessity of a growing, continuous "dialogue" between the Churches. This mood prevailed in the formation of the United Church. The result has been a real unity without any rigid uniformity. Is it not time that the ecumenical spirit, the "dialogue" method be loyally adopted to solve our Confederation's problems? The new mood within the Church of Rome, the acceptance of a growing "dialogue" between Protestants and Roman Catholics are further proofs that Christians ought to try to extend this method to solve problems in other realms, whether political or social.

Within its own life throughout Canada, our Church knows something of the effect of local or provincial needs, often opposed to national needs or programmes. The centralizing power of our headquarters is not unlike the growth of our Federal ministries and agencies. Such tendencies are openly decried within many a Conference. Our General Council's meetings, and commissions like that on Long Range Policy, offer us a means of solving stresses. Our Church has entered the world-wide ecumenical field, both within the World Council and the Congregational, Methodist and Presbyterian world alliances, from which we learn continually. May we not see in this a possibility to solve pulls and stresses between the various ethnic elements in Canada?

Transposed to our political sphere this means that no English-speaking citizens can object to our French compatriots having a deepened pride and appreciation of their French culture. Indeed both French and English-speaking Canadians need to be fully at ease in each other's culture.

And other ethnic groups as well must not lose their ties with their varied backgrounds and traditions. The fact that one third of Canada's population is formed of New Canadians ought to prevent the problem of French-English relations within our Confederation being reduced in a dialogue between two groups only. A mere return to the situation of 1867 is unlikely to be the best means of solving the problem one century later! However, we all recognize that it is the amazing resurgence of French life within Quebec which has brought to the fore the problem of the future of our Confederation, even of its very existence. While many Provinces besides Quebec have a tendency to go-it-alone, there is little doubt that the present claims of French Canadians, centred in Quebec, is number one problem for our country. The United Church must attempt to bring about a lasting reconciliation and co-operation—in the light of its ecumenical experience.

The Necessity of Dialogue

If within the Province of Quebec our Church is still mainly represented by the English-speaking minority, we rejoice in the growing contacts with our French-speaking compatriots, thanks to the new spirit of fellowship, or true "dialogue" initiated by the late Pope John XXIII—and carried on by his successor. In these growing contacts, "dialogues" between Roman Catholics and Protestants, our few French-speaking clergy and laymen are making a unique contribution. They are responding to the openness of Cardinal Léger.

But it is a matter of deep regret, and concern, that the majority of our clergy and members within the Province of Quebec still remain unilingual. Last fall special courses in French were organized in Montreal for the Anglican clergy, but no such efforts have yet been made to help our ministers and laymen within Quebec to become fully bilingual. Until all people within Quebec become able to converse in "the other language" the possibility of a true "dialogue" between French and English-speaking citizens is doubtful.

Beware Ultimatums

Because of its own experiences, The United Church of Canada has the responsibility to urge all parties within Canada—including political parties and legal authorities—to make a wider use of the "dialogue" method. The harmony we have been able to achieve within our Church, has not been an enforced uniformity. The example of Switzerland, also, with its three official languages, is another proof that Quebec's challenge to Ottawa and Canada is not an insoluble problem. But the "dialogue" spirit, the ecumenical mood cannot be achieved within an atmosphere of ultimatums. It requires willingness to meet and discuss sincerely any problem, until a just and mutually acceptable decision is reached. It demands constant open-mindedness and unwillingness to learn from the other party. This "dialogue" method, which is the essence of ecumenism, rests upon the fundamental respect for the individual and the no less essential duty for every Christian to "love his neighbour as himself".

BILINGUALISM AND BICULTURALISM

(Another viewpoint by C. B. Sissons)

The second of the terms, bilingualism and biculturalism, I shall discuss summarily. I don't know who invented the word, and I am not disposed to welcome it into the language. There are differences among

Canadians in creed and in manners, but I object to placing these in two categories. Culture, surely, is a thing of the spirit, and current coin the world over. In my contact with Canadians of French origin I have not noticed any need for adjustment; we share a common heritage. Anyway, it was just a few generations back that the progenitor of this so-called Anglo-Saxon, after some unpleasantness in the land of his birth, slipped across the English Channel from Northern France with many others and made a new home for himself in Yorkshire.

I quite agree with an observation Senator J. F. Pouliot let drop in Toronto recently: "The problems between them (French and English), have been greatly exaggerated. They are alike and there is no reason to seek differences in the exercise of their rights. . . ."

The nub of the matter is language—the medium of communication. Here again we tend to overemphasize our differences. Language is not an end in itself; it is primarily a vehicle of thought. Bilingualism, I admit, is a proper subject of study by all Canadians, including the Great Unwashed who are articulate in one language only and without a voice on the Royal Commission on Bilingualism and Biculturalism.

Just what is the object of the present agitation? Do the proponents of the Commission wish to enlist Federal help in encouraging the use of English in Quebec and in persuading other Provinces to increase their recognition of French generally and in their schools, thus emphasizing unity in diversity? Or will they stoy at persuasion? In complaining about the Constitution, are they thinking of employing a form of compulsion through changing relevant sections of the British North America Act, namely Section 93 and Section 133, which they have found inadequate?

Section 133 simply provided that under the Constitution French had an equal status with English in the debates, records and journals of Parliament at Ottawa and at Quebec City; also in all courts in the Province of Quebec and any court established under Federal jurisdiction in the other Provinces of Canada. Nothing was said about schools. Apparently this was all that was asked or desired at the time.

Section 93, on the other hand, stipulated that "in and for each Province the Legislature may exclusively make laws in relation to education, subject and according to the following provisions: Nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law in the Province at the union".

Then follow three other subsections, (2) applying specifically to Quebec, but impossible of implementation, (3) and (4) assigning veto powers to the Federal authorities in event of the violation of subsection (1) by any Province. That this power of reviewing any act or decision of a Province in the area of education was generally acceptable in 1867 may be doubted. The British North America Act was drafted in London. It altered significantly the phrasing and apparent intent of the resolution which had been adopted by the Legislature in Canada, and it flouted as well the view eloquently urged by John Sandfield MacDonald, a Roman Catholic who was to be the first Premier of Ontario, that the Provinces could be trusted to deal justly with their minorities.

Where French-speaking people have settled in Ontario, during the past half century a system of English-French schools has been developed, with many hundreds of teachers and a bevy of bilingual inspectors. Lately, moreover, in a good many places solidly English in speech there has been a tendency to extend the study of French down from the

secondary schools, where it has replaced Latin as the main second language, into the elementary schools, this largely in the interests of national solidarity.

In other Provinces with French-speaking populations, special consideration is shown the French language in the schools, without, however, any surrender of Provincial authority. *Bonne entente* has made immense strides in the last half century. Even the Quebec separatists, did their memories go back to 1917, would admit this. I think it is a mistake to try to force the pace. It just may be that Section 133 could be amended to advantage and that the Commission may discover a way.

I am all in favour of "patriating" the BNA Act and taking a good look at it. Section 93 is sadly in need of repair. The powers given to the Federal Government and Parliament in respect of education in subsections (2), (3) and (4) have been employed only once. That was 68 years ago.

RESOLUTION OF HAMILTON CONFERENCE ON BI-CULTURALISM

"French Work—WHEREAS we know many tensions exist of an explosive nature between the French and English-speaking peoples of Canada at the present time; and

WHEREAS much of their tension is rooted in ignorance of the natures, customs and ways of life of the two major Canadian cultures;

BE IT RESOLVED (A) THAT this Conference commend and encourage the efforts of the Federal Government in its work to improve understanding and co-operation among all Canadians for a better Canada;

(B) THAT this Conference urge its ministers and people to promote means of educating all persons under its care to appreciate and cherish the varieties of the cultural backgrounds within the fellowship of the Church, and especially the significant witness of our French-Canadian members; and

(C) THAT we request the Board of Home Missions, in co-operation with other Church Boards and other agencies, to effect programmes (such as exchange visits between English- and French-speaking congregations wherever possible, exchange scholarships for University students, summer residence exchanges enabling English young people to live in French homes and vice versa) encouraging personal and group insight into the two major cultures of the country."

Local Congregational Efforts on Bi-Culturalism:

"You may be interested to know that our local congregation here in Port Colborne has been doing something in the way of educating our young people on the bi-cultural nature of our country. Two years ago our Hi-C Club took a trip to Montreal on the invitation of Summerlea United Church and while there we took the young people through the French sections of the city and gave them an opportunity to meet the Rev. Carson Duquette, who gave them a very vivid description of our work among the French-Canadians. This coming Easter, we expect to go to Ottawa and while there we intend to make a visit to Hull and thereby give our young people an opportunity to meet with French-Canadians.

"I find this concern of the Church to be very close to me, personally, since I am a native of Montreal and my parents are presently living in the town of Actonvale, where they are the only English-speaking and Protestant people in a town of 4,000, and through them I have gained some insight into the problems." (Rev. L. T. C. Harbour.)

International Affairs

IMPLICATIONS OF THE THAW

(C. L. SULZBERGER, "New York Times")

The thaw that began ten years ago with Stalin's death was marked by relaxation in Russia itself, followed by new satellite relationships. Despite their first repressive reaction in East Germany, Poland and Hungary, the Soviets have gradually adjusted to somewhat less rigid controls.

The Eastern breakup, which featured sharp splits between Russia and Chinese-led blocs, has gradually been mirrored by divisions in the non-Communist world: Moscow's troubles with Peking, Tirana and Hanoi reflected in Washington's troubles with Paris, Karachi and Saigon.

When the ice jam began to break in the Kremlin's monolithic system, a similar thaw started to loosen Western cohesion. The slow, painful, creaking process continues on each side of the ideological frontier.

Both West and East have been unable to solve basic questions within their contrasting economies. Inflation spreads through free Europe while food shortages force Communist Europe to take in its collective belt. At the same time Russia and America both find themselves over-extended.

The Russians have had to make vast grain purchases. They are cutting down foreign aid and military expenditures while selling gold. But the United States, upset by the drain of its own gold, is also in a budget-paring mood, curbing far larger overseas economic programmes, trying to reduce military establishments abroad and now entering the wheat-selling race. One result of this trend will be increasing commercial exchanges between East and West and the ultimate end of most embargoes.

Mutual economic convenience parallels efforts by Washington and Moscow to negotiate a kind of brushfire peace with each other, settling issues where settlement is possible. These approaches have already produced the test ban, commitments to bar nuclear weapons from space and agreement on inspection of non-military nuclear reactors.

This attempt by the superpowers to get together despite their mutually hostile alliances and even over the heads of their allies is accelerated by their respective economic burdens. This coincides with a developing nationalism that shakes each postwar power bloc.

Moscow is clearly frustrated by the nationalist aspect of this process which produces Communist divergence and rivalry. But the United States is also embarrassed. It endorses nationalism as desirable throughout the Communist orbit, in former colonial areas, and above all for the United States. Elsewhere, in West Europe and Latin America, it opposes nationalism and urges everyone to federate like the very devil.

It wants Europe to do away with nation-States, but wants the United States to remain a super-nation State, yielding no sovereignty. It wants an independent and united Europe but refuses to relinquish control over that region's nuclear protection. In a still rougher way, Russia clings to its Communist atomic monopoly.

All this reduces the political freedom of manoeuvre of both Russia and the United States—except with each other. Some of their friends and clients are slowly slipping away, and certain of these, such as Pakistan and perhaps both Vietnams, may follow Communist Yugoslavia into the world of non-committed nations.

This process is regarded with pleasure and fascination by neutralist capitals such as Cairo, which make a policy of taking aid from both ideological sides. The neutralists are not perplexed by nationalism; they revel in it. They are not involved in trade embargoes, and are therefore happy to have them wither. They are delighted to see the massive alliances falter, so long as they seem to falter simultaneously. For the neutralists, the growing thaw holds no problems and to their somewhat naive imaginations promises neutralization of the world.

SHIFTS WITHIN THE COMMUNIST WORLD

(DR. JOHN C. BENNETT)

There have been significant changes within the Communist world and it is important for Americans to recognize these changes and to understand both what they do and do not mean. This is the thesis of Dr. John C. Bennett, newly elected president of New York's Union Theological Seminary and long-time student of the theory and practice of Communism.

Three major types of change in the Soviet Union itself are seen. First and "the clearest and most substantial change" is "the movement away from government by terror." While "it would be difficult to exaggerate the terror from which the Russian people suffered under Stalin," now "the deliberate process of de-Stalinization has been a movement away from government based upon unlimited ruthlessness."

"The Soviet Union is no liberal state. It remains a government by the elite of the Communist Party but instead of being government by a dictator who is remote from the people, it is government by an oligarchy in which pressures and counter-pressures have to be managed and in which disagreement with the leader is not lethal. The leader himself is a master politician who manipulates but also listens to public opinion. . . ."

A New Generation

The second major type of change is "the change in the generations—the cooling off of fanaticism, the intellectual ferment and the preoccupation with consumers' goals." Today "the Russian leaders and people have a stake in what has already been accomplished and do not have to live only for a utopian future." What has occurred is "a matter of emphasis and priorities rather than of ultimate change in convictions about the universal claims of Communism."

"The third change in the Soviet Union is the recognition that nuclear war is inconsistent with the purposes of Communism." In essence "this is the basic ideological difference between the Soviet Union and Communist China." Quoting from a Khrushchev statement made at a meeting of Communist leaders in Berlin in January, 1963, "as Marxist-Leninists, we cannot conceive the creation of a Communist civilization on the ruins of the world's cultural centres, upon a world deserted and poisoned by thermonuclear fall-out."

Dr. Bennett sees a consequence of this new position to be that "Russian Communists must admit two objectives: the victory of Communism over capitalism and the prevention of nuclear war. . . . When a nation has only one objective, this favours fanaticism and recklessness and prevents accommodations with nations that do not share that objective. But now it is possible for us to have accommodations with the Soviet Union because we share one of its objectives."

But What Can One Man Do?

"Present in every church are men and women who need only a spark of leadership to mobilize them toward significant action that will change society around them." (Allan R. Brockway.)

THE NUCLEAR TEST BAN TREATY

(External Affairs, September 1963)

The Secretary of State for External Affairs, the Honourable Paul Martin, issued the following statement on August 8, on the occasion of Canada's signature of the nuclear test ban treaty:

The opening today for signature by all states of the treaty signed in Moscow on August 5 by the United States, the United Kingdom and the Soviet Union banning nuclear tests in the atmosphere, in outer space and under water represents a significant milestone in the prolonged international effort to bring about agreement on the cessation of nuclear testing. The event represents a triumph for patience and sanity in a world which has grown accustomed to the harsh overtones of the Cold War. We in Canada are convinced that, with time and further persistent negotiation, it will be possible to extend the area of agreement to cover testing in all the environments. In the meantime, it is desirable that all states adhere to the treaty in its present form as quickly as possible since its provisions can become fully effective only if they command world-wide support. It is for this reason that Canada has moved promptly to accept the obligations of the partial test-ban treaty which all nations now have the opportunity to assume.

It is important that we see this treaty in its proper perspective—both for the benefits it will immediately bring and the limitations from which it suffers.

First and foremost, it will, when it comes into force, have the effect of removing the most serious source of radioactive contamination of the atmosphere and the oceans, which constitutes such a hazard to human health and future generations. This in itself is a gain which every Canadian can fully appreciate and, I am sure, will heartily welcome.

Secondly, as I have already indicated, this treaty does not constitute a comprehensive test ban but it should have the effect of creating an improved climate of confidence in which the total prohibition of testing may become negotiable.

Thirdly, it is not a disarmament measure but it will go a long way towards restricting the further development of nuclear weapons, both qualitatively and quantitatively. One can hope that, building upon this present accomplishment, real measures of disarmament may also become more readily negotiable.

Finally, the fact that it has been possible for the major powers to reach agreement is evidence of significant changes which may be taking place in the thinking of the Soviet leadership. It would be both premature and rash to assume that the Cold War will cease as a result of the signature of this limited instrument. On the other hand, it has now been demonstrated that agreement can be achieved by patient exploration of areas of common interest. The Canadian Government pledges itself to exert its influence toward a continuation of negotiations aimed at broader international understanding.

CHRISTIAN REALISM AND NUCLEAR WAR

(Excerpts from an article in the "Canadian Journal of Theology,"
January, 1963, by PAUL ROWNTREE CLIFFORD)

The Concept of the Just War

The invention of modern methods of mass destruction has created an entirely new situation which faces Christians with the challenge to rethink their position on a realistic basis. The problem is that the whole notion of "the just war" has been rendered entirely obsolete by recent scientific inventions. This is obvious when we realize that the concept has traditionally depended on four assumptions: first, that the cause itself, the *occasio belli*, could be shown to be just; second, that hostilities would be undertaken to secure limited objectives; third, that the means employed would be consonant with those objectives and with broad ethical standards called the laws of warfare; and fourth, that it was practicable, as well as justifiable, to defend one's country against aggression. Whatever validity these assumptions may once have had, none of them can any longer be made without radical qualification.

The first, the justice of the cause, remains plausible only so long as a country which resorts to hostilities maintains that it is the victim of unprovoked aggression or else goes to the aid of another nation whose sovereignty has been similarly violated. Quite apart from the difficulty of defining aggression in a complex international situation, a just cause is now no longer seen as sufficient reason for engaging in armed conflict. National self-preservation is coming to be the sole criterion, as can be seen from a consideration of the inaction of the Western powers at the time of the Hungarian crisis of 1956. Where could a juster cause have been found? And yet such are the horrors of modern war that no government was willing to take the risk of being embroiled in hostilities when its own security was not directly threatened.

The second assumption is equally open to criticism. The world is far more of a unity than it once was, and what happens to one nation affects all the rest. If the major powers were to become involved in any conflict, war would necessarily be global, with the annihilation of the enemy or his unconditional surrender as the objective. Even when hostilities break out between smaller nations, no one can tell how far the conflagration will spread since the vested interests of the great powers will almost certainly be affected.

The most far-reaching change of all is in the nature of the armaments which have now come to be at the disposal of the belligerents. Until recent years arguments could be adduced with some degree of plausibility for the morality of using some types of weapons in contrast to others.

But the stockpiling of nuclear weapons and the devising of ever more terrible and efficient means of mass destruction have rendered completely obsolete the belief that a major war would now be waged which depended on any distinction between the morality of one way of prosecuting it and another.

The fourth assumption—that defence against aggression is practicable—is only just beginning to be questioned. As long as conventional arms were employed on both sides, a nation could hope to defend itself more or less successfully; and this remained true until the end of the Second World War. But the invention of missiles with atomic warheads has altered the whole picture completely. It is now possible for a limited number of these deadly weapons to wipe out a whole population, and

there is no known means of preventing their being delivered. The truth is that the word "defence" has become obsolete in the context of atomic warfare.

The Defence of Freedom

When the justifiability of atomic warfare on any grounds is raised, the usual reply is that there are certain values enshrined in what is called "the Western way of life" which are of such fundamental importance that it is better to make any sacrifice than to live in a world from which they have been banished. Democracy and freedom are frequently claimed to be such absolutes, the loss of which would be tantamount to total degradation and extinction. Is this a position which Christians can accept? Surely not, unless it can be shown that democracy and freedom enshrine fundamental Christian principles, and that these principles can be defended by engaging in atomic warfare.

Freedom, if it is to have value, must be the opportunity to live a certain kind of life and build a certain kind of society which are manifestly worth emulating. And it is at this point that the Afro-Asian nations are inclined to be most sceptical. In the light of their own experience, freedom is associated with imperialism, colonialism, economic exploitation, and race discrimination—with prosperity for the few at the expense of the many. If freedom means the perpetuation and extension of what appears to them to be an unjust order of society, then they want none of it.

Whether we like it or not, despite our programmes of economic aid, the Western nations are regarded in Asia and Africa as primarily concerned with the preservation of their own privileges, whereas the Soviet Union, for all its faults, does seem to offer some hope of alleviating the lot of the depressed masses of humanity.

Now this challenge is going to be met only by a constructive valuation of human beings, by an unshakeable resolve to accord to all men, irrespective of their race, colour or creed the maximum freedom for the proper expression of their individuality. And how can this be reconciled with the waging of atomic warfare involving the mass destruction of whole populations?

Breaking the Political Deadlock

The immediate reaction to such a conclusion is that it takes no account of political realities. No responsible government, we shall be told, could take any unilateral step which would weaken its own preparedness to meet armed aggression. Of course, everybody desires that the nations should disarm and the stocks of nuclear weapons should be destroyed; but until there is general agreement to do so under a satisfactory system of inspection and control we have to live with the cold war and maintain the existing arms race.

The trouble with this line of action, which appeals to most people as the only sensible and realistic procedure, is that it is not realistic enough. While we may hope for an easement of international tension through top-level conferences, the experience of the last forty years does not justify us in placing too much confidence in their outcome.

Is there any alternative? Those who are convinced that the use of the weapons of mass destruction is never justifiable under any circumstances have to look for a fresh and viable approach to the problem of international conflict. Since politics is the realm of the possible within a given situation, the course of action open to people of different countries will vary. For example, Americans and Canadians do not face exactly the same predicament. As things stand, the former are committed to the

preservation of what may be called the balance of terror, whereas Canadians, Europeans, Afro-Asians, and South Americans may be open to an alternative which could break the deadlock. I suggest that this alternative may be found in the idea of a third force, committed to the renunciation of nuclear weapons and tied to neither of the major nuclear powers. In other words, instead of trying to get into the nuclear club, as France has done, the rational policy is to try to keep out of it.

No man has any right to say this kind of thing lightly without weighing the consequences for those whom he loves best. He does not commit himself alone; he has a measure of responsibility for others who are influenced by his conclusions or implicated in his decisions. Perhaps the most testing way of putting the dilemma is to ask whether we would prefer to see our own children subject to the tyranny of a Communist regime or involved in an atomic war to prevent it. The writer, deeply conscious of the grim character of the option, would choose the former, not just on the negative ground that it is the lesser of two evils, but because, whatever the pressures, moral principles could still be the foundation of life. Our children would still have the truth of God for which to contend, whereas with the other alternative, in addition to enduring the dreadful sufferings of atomic warfare, they would belong to a community which had renounced its moral heritage, even in the cause of self-defence. Everything worth living and dying for would thereby have been surrendered.

The mistaken idea is abroad that the Communist leaders in the Kremlin are waiting and manoeuvring for the opportunity to extend their rule throughout the world by military conquest, and that they are only prevented from doing so by the West's being armed to the teeth. Certainly, their aim is to bring the whole world under Communist government, but this is to be achieved through economic expansion and political subversion.

It is here, not on the military front, that the real battle is engaged. It is here that, contrary to Soviet expectations, the West can win, but only if we are prepared to out-think them in terms of ideology, and base our policies on sound moral foundations.

It is the Christian responsibility to support whatever proximate solutions to international disputes seem to be viable. Every step towards controlled disarmament or disengagement in areas where tension is high should be encouraged.

But what if we fail? What if the long and arduous climb of man from the beginnings of primitive society to the achievements of the modern age should issue a terrible orgy of destruction? What then? For the secularist that would be the end—sheer irretrievable disaster. Not so for the Christian.

The assurance that the universe is ultimately in the hands of God was graphically illustrated in a sermon preached by Bishop Eivind Berggrav, the Primate of Norway, just after the end of the Second World War. Speaking from the pulpit of St. Margaret's, Westminster, he described the way in which the Bible had come alive to his fellow-countrymen under Nazi occupation when they thought they had lost everything on which they and their forefathers depended. Then the bishop added: "The other day I was being shown the bombed sites of your great city by one of your leading politicians. Suddenly he turned to me and said, 'Isn't it terrible to think that one bomb could now destroy all the rest?' To which I replied, 'But if that were to happen, my friend, you and I know that the City of God remaineth.'"

Therein lies the final hope for this uncertain world.

THE CHURCH AND PEACE

MARGARET BENDER

("Interchurch News," November 1963)

What if our civilization should come to the point of destroying itself without finding out whether its downfall was necessary or whether it had, almost within its grasp, the means of saving itself!

Faced by the clear knowledge that a stable peace is an absolute necessity for the preservation both of our families and of the civilization that we represent, most of us have done little to secure that peace. Why is this the case? For some of us the situation is so overwhelming that we shut our eyes to it. Others take comfort in feeling that this complicated subject is properly placed in the hands of experts. Possibly some of us are even so absorbed with the comforts and pleasures of a gadget-ridden society that we are incapable of seeing the possibilities of disaster.

None of these views seems consistent with the Christian view of life and the clear obligations of Christians in this day. We find our hope in the knowledge that Jesus Christ is the Lord of History. We know also that every human being has dignity and worth as an individual and that this status carries with it a responsibility to work for those which are explicit and implicit in the teaching of Our Lord.

When Jesus looked down sorrowfully upon Jerusalem and said, "Would that thou had known the things that make for peace," He was speaking to our age as well. It is important that we heed these words while there is still time, and commit ourselves individually and collectively, as the church, to an analysis of the things that can make for peace, and to work on them.

I believe that the best general listing of these essentials for peace in our day is in the Preamble to the Charter of the United Nations. The first sentence expresses the general objective:

"To save succeeding generations from the scourge of war. . . ."

The four essentials to this achievement are then clearly expressed in the two paragraphs of the Preamble:

"To reaffirm faith in fundamental human rights, in the dignity and worth of the human person. . . ."

"To establish conditions under which justice and respect for obligations arising from treaties and other sources of international law can be maintained."

"To promote social progress and better standards of life in larger freedom. . . ."

"To ensure, by the acceptance of principles and the institution of methods that armed force shall not be used save in the common interest. . . ."

Because of the close connection that the contemporary world is seeing between human dignity and social progress I have rearranged the list so that these follow each other. It is important to remember that this is the list subscribed to by the 111 nations that during the last eighteen years have subscribed to the Charter of the United Nations. Let us examine each of these essentials for peace.

Human dignity: The lesson that the recognition and achievement of human dignity is the first essential for a peaceful world is written large today for all the world to read. Whether one looks at Luanda or Birmingham or Sharpville, it is clear that there will not long be peace in any place where full recognition of human dignity is delayed.

Better standards of life: Our age is the first in which it has been possible for all men everywhere to have an adequate standard of living. Even in remote parts of the world people who are hungry, ill clothed and sheltered, who are the victims of preventable illness, who are denied the benefits of education and whose life span is only half what is possible, know that they need not live this kind of life. There can be no stable peace until they enjoy the best possible in light of the current scientific advantages and the "fulness of the earth."

Armed force not used except in the common interest. We also need machinery for coming together and working out peaceful solutions to conflicts of interest. Some of it is referred to in the Preamble of the Charter; some of it is spelled out in the chapters of the Charter itself; some of it has been painfully worked out in practice through the eighteen years of the UN's existence. But the largest part of the task remains.

Disarmament: We are accustomed to refer to the complicated process, which the UN Charter describes, as "that armed force shall not be used save in the common interest" in one deceptively simple word, "disarmament." We have recently taken a small step in that direction in the signing of the nuclear test ban treaty. The amount of work that was required to achieve this should bring understanding of the need for long persistent work on many fields. One part of this work in which we have been particularly deficient is that of plans for adjustment to a peacetime economy.

This may look like a hard list of things which we must do to achieve peace, but all of them are encompassable by a world that really decides to devote itself to them. More important still, there is in this list something that every citizen everywhere can do about them. All that is needed is the understanding and the will.

PUBLIC APATHY

E. L. M. BURNS

("The Globe and Mail," Friday, November 15, 1963)

One finding of the CPRI Survey which is not surprising is that at least half the public is apathetic about questions relating to peace or war, and lacks any feeling of personal responsibility in such matters. In other words, about half of the Canadian people feel there is nothing they can do about a nuclear war breaking out, although they also realize their chances of survival, in such an event, would be less than 50 per cent. The study quotes the preamble to the UNESCO Constitution "Since wars begin in the minds of men . . . etc." This could also be turned around to say that peace begins in the minds of men. Not much will be accomplished towards stopping the drift towards nuclear war and winning lasting peace unless a majority of Canadians—or at least the most influential groups in the country—are persuaded that it is their duty to do something positive towards attaining the peace which all profess to desire.

FREEDOM-FROM-HUNGER DAY

("The Western Producer," Thursday, October 31, 1963)

In an effort to underline the pressing problem of hunger and malnutrition among millions of the world's peoples, the Saskatchewan government has designated Nov. 2 as Freedom-from-Hunger Day.

The proclamation, which calls attention to the fact that "hunger is the denial of man's basic need and children's primary right," says lasting

peace is only possible if hunger's grip on half of all mankind is alleviated.

The Freedom-from-Hunger campaign is a special five-year effort started July 1, 1960, by the UN's Food and Agricultural Organization to conserve and develop man's greatest resource—man himself.

Hunger, as Professor Ritchie Calder of Britain once remarked, does not shout from the headlines like famine, nor scandalize us like the walking skeletons of a Nazi death camp.

When the conscience of the world is confronted by famine, the response is dramatic and immediate. There are airlifts. Governments respond, voluntary agencies act with alacrity. Ordinary people everywhere dip into their pockets. The International Red Cross organizes distribution. But hunger, in the terms in which the Freedom-from-Hunger campaign is dealing, is something more insidious.

Two-thirds of the more than three billion people in the world live at or below a subsistence level, and the gap between the rich nations and the poor nations is widening. The statistics are appalling:

There are an estimated 1,000,000,000 or more children on earth, and about 600,000,000 of them live in areas where the average yearly income is less than \$100, where most babies in the vulnerable period after weaning received only protein-deficient, starchy foods, and where malaria, yaws, tuberculosis, trachoma and leprosy are widespread.

Next year, 100,000,000 babies will be born, and in the underdeveloped countries three out of 10 will die before they reach the age of six. Some of the rest will be disabled for life by disease.

Take just one area of the world—Latin America. The former U.S. administrator of the Food-for-Peace programme, George McGovern, last spring presented these statistics:

Two per cent of the Latin American people own more than half of the wealth; 80 per cent dwell in wretched huts; more than half the population is illiterate; one-crop economics plague development plans as commodity prices decline; most governments are weakened by out-of-date tax structures, inflated military budgets and feudal land tenure patterns; the rate of population growth is the fastest in the world.

The Canadian Freedom-from-Hunger campaign is supported by 50 organizations, among them the Canadian Federation of Agriculture, the Canadian Labor Congress and the Co-operative Union of Canada. The campaign sponsors many self-help projects in a number of countries, such as the introduction of fertilizers in food-deficient areas, the setting up of co-operative societies under the Co-ops Everywhere programme, and scholarships to permit young men and women to study in Canada.

Since FAO launched its drive about 100 countries have responded to the challenge by organizing national campaigns and have raised more than \$20,000,000 in long-range projects. (See Resolution, centre spread, xxv.)

COMMUNIST MARKET FOR CANADIAN WHEAT INDICATE FUNDAMENTAL MARKET SHIFT

(Canadian Press, November 7, 1963)

Trade Minister Sharp has stated that Canada's long-term wheat contracts with Communist countries indicate a fundamental shift in the pattern of world wheat trade, with Red China showing every sign of becoming a permanent, substantial importer and Russia likely to be a significant buyer periodically. Mr. Sharp, addressing the annual meeting

of the Saskatchewan Wheat Pool, forecast a rosy immediate future for Prairie farmers who this fall are harvesting an all-time record wheat crop of 703,000,000 bushels.

"If traditional markets take their regular supplies—and I see no reason to think otherwise for the next couple of years at least—we can look forward to a very substantial movement of wheat up to at least July 31, 1966, although probably not at the extraordinary level which is being established during the present crop year," said Mr. Sharp.

The Trade Minister said exports plus domestic consumption should be sufficient to dispose of at least good average crops in the next two crop seasons and could bring about a substantial reduction in the carry-over.



(United Nations Photo)

CANADA'S WHEAT PROSPECTS BRIGHT— SHOULD GIVE MORE TO WORLD FOOD BANK

(Extracts from Address of CHARLES W. GIBBINGS, President, Saskatchewan Wheat Pool, Annual Meeting of Delegates, November 12th, 1963)

The year was noteworthy in that we had the highest earnings on record, the second highest handlings on record and we established a record volume of handling in one month—some 41 million bushels during the month of July. In addition, Canada and Saskatchewan produced the largest crop on record and it appears that we will be exporting the largest volume of wheat on record.

The Wheat Pool was established as a co-operative in the first instance for the purpose of providing ourselves with service at cost with the objective of improving the social and economic conditions of people on farms. During the 39 years of our existence, this objective has not changed. The methods of achievement, however, must change as the community in which we operate changes. It is safe to say that we are going to continue to operate in a rapidly changing rural economy. We are going to see continuing adjustments in the size of farm, or the size of the farm business.

It seems obvious that the size of business of farms must continue to increase because unfortunately a large number of producers are still receiving an inadequate income. If you establish as a minimum requirement of rural people an income of \$200 per month for the purpose of feeding, clothing, educating, housing and providing the health care of their families, and assuming that the net margin of operations is 24%, a gross sale of \$10,000 worth of goods from the farm would be required to achieve that objective. Continuing adjustments in farm size will take place, although I must quickly say that I am not one of those who believe that we are likely to run into very large holdings in the hands of few individuals. I think that this will prove to be an uneconomic way to produce agricultural products. We have seen in recent months, the countries behind the iron curtain coming to Canada and other parts of the free world where we have individually-owned and operated enterprises in the agricultural community, for food requirements because of the failure of their own agriculture to produce sufficient food for their own requirements.

I believe that the biological nature of the agricultural process demands the individual attention of the owner-operator. I think we will continue to operate much the same type of tenure as we have had in the past, but we must give the producer a sufficient resource base so that he can earn a standard of living which all of them deserve and which you and I would like to see them have.

Farm Management Training Needed

As farms become larger, farmers will have to be better trained and better informed. They will want more information and they will demand more precise information than they have been able to get up to this point. . . . Farm management is going to become more important as the farm becomes larger and more complex. Mechanization has not only made it possible for one man to farm on a larger scale, but it has made it imperative that he do so, and there will be continuing mechanization, particularly in the livestock industry.

There will be greater specialization and at the same time greater diversification in agriculture. By greater specialization I mean that you will not have a great multiplicity of enterprises on the individual farm as was the case when I grew up on the farm, but there will be fewer enterprises and larger ones. There will be greater diversification in that we will find a larger number of crops being produced than at the moment.

This will mean that the amount of off-farm purchases will increase, not only in terms of volume, but also in terms of value. We will see larger quantities of seed, feed, fertilizers, machinery, fuel and repairs, and other products and services being purchased off farms, many of which were at one time, produced on farms. This being the case, then the role of an organization such as ours must change too. . . .

Some of us were hopeful that when the Common Market agricultural policy was established, they would establish one which would have an outward view. I must say that we have been disappointed in this and the tendency is to establish greater restrictions and higher prices. The only

indication that we see of some modification in this trend is in the United States, where the producers last May decided in a referendum to free themselves from the production controls, the acreage controls which they had undertaken, and to remove price guarantees. . . . The Department of Agriculture, the President of the United States, and all of the officials of the Department of Agriculture and the farm organizations with the exception of the Farm Bureau Federations, campaigned strenuously for a "Yes" vote. You will recall that the Secretary of Agriculture said the choice is between \$2.00 wheat and \$1.00 wheat. The farmers evidently chose \$1.00 wheat. In any event they rejected the referendum and they removed the restrictions for acreage controls and removed price guarantees.

Wheat Board Commended in U.S.A.

This resulted in a great deal of uncertainty in the agricultural community. . . . If there were any doubts concerning the effectiveness of the Canadian Wheat Board as a price setting agency, it ought to have been removed by the controversy which took place between Canada and the United States, because the United States said categorically that the agency which established world prices was the Canadian Wheat Board and they wanted the Canadian Wheat Board to take the lead in establishing the prices at a higher level. . . .

Prior to the second world war it was normally considered that five hundred million bushels of wheat was the volume that went into international trade. Subsequent to the second world war this increased to a billion bushels—in more recent years to a billion and a half, and I see forecasts being made at the moment that during this crop year, 1963-1964, two billion bushels of wheat will go into international trade. It is unnecessary for me to say that Canada until recent years did not participate substantially in this increase. . . . We were restricted by Canadian trade policies and this resulted in Canada not participating, as our competitors were in expanding international trade. The result was that for 10 long years we were restricted in our delivery opportunities—we had large carryovers both on farms and off farms. These carryovers were not only costly for the country and the farmers to carry, but they resulted in a depressed price for not only grains but for other agricultural products as well. . . .

In 1959 exports of agricultural products from Canada began to expand. This took place as a result of changes in policy or modifications in policies which already existed. The increase all went to countries behind the iron curtain. There wasn't any question that China would not have signed the current three year agreement if we had not given some concessions in terms of imports of some of their products—a token quantity, coming into Canada. This expansion has taken place as a result of changes in policy which has provided the credit terms which these countries required, and it has come about as a result of the devaluation of the Canadian dollar. All of these in total have resulted in Canada exporting in larger quantities than we have in the past and the possibility this year of exporting in still larger quantities; and it has resulted in an increase in the price of more than the 30c. per bushel that we had advocated under the deficiency payment programme. The result will be a tremendous stimulus to the economy of Canada.

Canada's Gift Too Meagre

It is tragic that with all our capabilities in the areas of science, economics and other disciplines, we are frustrated in efforts to provide the basic requirements of people. Sir John Boyd Orr ten years ago suggested that it could be possible for the countries of the world that were

capable of doing it to provide the machinery and wherewithal so that these basic requirements could be satisfied wherever they may be. There were ten long years of frustration in this endeavour but finally, a year ago last September, the Prime Minister of Canada signed on behalf of Canada, at the United Nations Building in New York, an instrument establishing a world food programme. The objective was to have \$100 million contributed by all of the contributing countries over a three year period. Canada provided \$5 million in cash or kind over three years. Five million dollars was the contribution that Canada made to a world food programme over a three year period and spread \$5 million over three years and work it out as a percentage of our national budget for defence over a three year period and find out how small it really is. Canada, it would seem to me, would recognize more than any other country, the advantages of receiving assistance from outside.

In a few short years we are going to be celebrating our centennial. No country in the world has made comparable progress to Canada and this progress has only been possible as a result of assistance which has been provided from outside of Canada. Had we had to develop on the basis of our own savings our progress would certainly have been much less spectacular than it has, and we would never have been able to reach the standard of living that we now enjoy in Canada, the second or third highest in the world. Now that we have been beneficiaries of this type of assistance it seems to me that we should recognize more than most responsibilities to the developing parts of the world—not just because they should be fed, but in order to protect ourselves economically and politically.

If we believe that the individual should have freedom, then we have a responsibility to make freedom possible. Our neighbours are no longer across the fence. Our neighbours are now across the nation or across the sea, because within seconds in terms of communications time, within hours in terms of transportation time, we can be beside them. In order to protect our own interests and in order to give the assistance which our traditional development and philosophy imply, I suggest that we, in Canada, ought to be much more aggressive than we have been with respect to the assistance which must be given to those who have aspirations and ambitions similar to our own.

STRETCHING THE IMAGINATION FOR ECONOMIC DEVELOPMENT

*(From "Action," Journal of the United Nations Association in Canada
September-October 1963)*

"For the first time in history," declares the distinguished British economist, Barbara Ward, "human beings have resources almost to match their imagination. Defence spending is the supreme example. In theory, 100 billions a year wasted on armament should bankrupt us. In fact, we have never had higher standards. . . . The reason is basically that if, in the modern world, we decided to do something, material obstacles become unimportant. . . . The new fact of the scientific economy is that demand determines supply.

"In the whole field of economic development we are thinking in terms that do not match this wildly abundant and totally apocalyptic century. Every now and then some challenge appeals to us in a new way. President Kennedy will go to Congress and say, 'We must now spend \$40

billions to go to the moon,' and everyone says, 'Yes, we must now spend \$40 billions to go to the moon. This is obvious.'

"And believe me, those \$40 billions will not impoverish America, because the decision to demand \$40 billions of rockets and electronic supplies will spark a whole new industry and bring into being a large net addition to the resources of the economy. Is there no way in which this stretching of the imagination can be applied to the field of economic development?

Cannot people equally say "Yes" to the thought that the Atlantic nations together must spend \$10 billions a year to enable the developing nations to speed up their development and to help them in their battle against poverty, disease, ignorance and unrest? In the Western world today, I maintain that it is our imagination that has become our limiting factor, not our resources.

"If it is true that we are in process of going through one of the great changes in the fundamental structure of human society . . . must we not learn to think in political and economic terms on a scale which can match (our) abundance of choice? Since our means no longer limit our ends, can we not devote a greater energy of imagination to what we want to do with all our prolific instruments of change and growth? In doing so, may we not find that we have left behind many of the tensions which concern us now. . . ?

"If we were to conceive of our economic assistance as part of an attempt to help mankind to realize its potentialities and to involve itself totally in the creation of a more abundant world, might we not find that the tensions which are now so difficult would vanish away?"

Calls for Aid Strategy

Miss Ward calls for a definite strategy of development which will carry it beyond the old, and to a considerable extent still current, ideas of propping up allies by subsidizing their defence expenditure, or building prestige projects to buy off local unrest. She sees Western thinking turning in this direction, towards "country planning."

With this, social reform is closely paired. No government offering aid can afford to overlook this link, as "under some forms of leadership and social outlook development will simply not take place." The scale of Western aid depends upon a realistic assessment of the need of the developing world, but such an analysis is far from complete. The World Bank, the International Monetary Fund, governments and universities have study and planning groups. Miss Ward would like to see an independent International Institute of Development to which authorities could turn for unbiased recommendations. She also urges an ambitious expansion of the embryo international civil service set up by the United Nations under its OPEX (Operation and Executive Personnel) programme.

The outstanding example of "country planning" to date, and one that has been met by a co-ordinated Western response, is India's Third Five Year Plan. To try to match India's need for foreign capital the leading Atlantic nations of the OECD, together with Japan, set up the Development Assistance Committee.

Trade a Serious Question

Points which Miss Ward emphasizes strongly as having been neglected in Western aid planning are more favourable trading arrangements for the products of developing countries, the price of which tends to sink while the price of our goods goes up; and modernization of agriculture.

Agriculture must receive its share of the best brains and administrative talents of the developing nations, and of our capital and expert assistance, and it is not doing so at present. The fact is that the world is desperately short of experts who can instruct in land-use, the setting up of co-operatives and the modernization of village life through electricity, etc. With the disbandment of colonial agricultural services and institutes many such experts have gone off to other jobs. It should be a high priority to set up a programme of recruitment and training for such people.

Modernizing Village Life

If agriculture and village life are not modernized, not only will many lands remain hungry, but we will see a recurrence of the experience of Eastern and Western Nigeria, where the high school graduates and leavers, repelled by the lack of change in village life, have flocked to the cities before industrial development has opened up jobs for them.

IMMIGRATION PROGRAMME A POOR PERFORMANCE

("Globe and Mail," November 25, 1963)

Immigration to Canada this year has been running at a rate about 20 per cent over that of last year. This means we may expect a total of roughly 90,000 immigrants for the full year 1963.

For a country as severely underpopulated as Canada, this is not a very heartening prospect. An intake of fewer than 100,000 immigrants annually is poor in relation both to our present needs and to our past performance.

During the 10-year period 1951-60, immigration into Canada averaged 157,500 annually. It rose to a high of 282,164 in 1957—the year following the Suez fiasco—and never went below the 104,111 of 1960. But in 1961, there was a sharp drop to 71,689; and in 1962 only a slight recovery to 74,586.

How many immigrants should we be getting each year? A former president of the Canadian Manufacturers Association puts the figure at 200,000. Mr. Carl Pollock, president of Dominion Electrohome Industries Ltd., told a London, Ont., audience last week that we need an immigrant intake of this size to speed up the growth of our population, and so of our manufacturing activity.

Mr. Pollock's figure is modest enough. Australia, which in so many respects resembles Canada, plans to absorb 135,000 immigrants this year under its policy of "populate or perish."

Australia's population is 11,000,000. Canada's population is 19,000,000. It follows from this that to match Australia's nation-building programme, Canada would need to accept about 232,000 immigrants per year.

Could we absorb them into our economy? The foolish notion hangs on that there are only so many jobs in Canada, and that new arrivals "take them away" from the people now here. But our whole postwar experience has shown that far from reducing the number of jobs available, immigrants increase it.

Nowhere is this more visibly true than in Metropolitan Toronto. Of its whole population of 1,700,000, no fewer than 400,00 are postwar immigrants from Britain and Western Europe—one person in four. Yet Metro has the best employment record of any major community in Canada, with thousands of jobs standing open for lack of workers to fill them.

Immigration Minister Guy Favreau made the point a few weeks ago that immigrants provide employment by their purchases of homes and farms, of cars and household furnishings. Home ownership among established immigrants is higher, in fact, than among the native-born.

Mr. Favreau demonstrated that since 1950, about 10,000 New Canadians have established businesses making employment for 50,000 persons. He said of the immigrants: "True, they share our goods and resources, but they also contribute their share to our national economy."

This being the case, Canada should vigorously campaign to at least double an immigrant intake now running at 90,000 annually. The task is by no means impossible, as Australia has shown. What we must do, however, is to pursue it as vigorously and as efficiently as Australia does.

Australia does not turn immigration on and off like a tap—now a gush, now a trickle—but brings in a planned (and steadily rising) quota each year. Australia pays part of the immigrant's passage, supports him when he arrives, puts a roof over his head and guides him into employment. By such means, it got 90,000 British immigrants last year while Canada got fewer than 16,000.

In accelerating immigration into Canada, we need not look simply to Britain and Western Europe. With the colour line officially removed from our immigration policy, we should be looking toward Africa, toward Asia and toward the West Indies. There are millions of people in this world who would make good citizens of Canada. We should invite them, and as necessary help them, to come here.

100,000 IMMIGRANTS IN '64, FAVREAU'S AIM

Two new offices will be opened in France as one means of trying to attract more than 100,000 immigrants to Canada in 1964, Immigration Minister Guy Favreau said Saturday in the Commons. He said the two offices will be in addition to the one long maintained in Paris. The necessary arrangements would have to be made first with the French authorities. Mr. Favreau said immigration offices have recently been established in Madrid and Cairo and a temporary experimental one in Beirut.

The minister said in opening a debate on his departmental appropriations that 92,000 immigrants will have come to Canada this year. This figure compared with 71,689 in 1961 and 74,586 in 1962. The objective is more than 100,000 in 1964 if enough suitable persons can be found. Mr. Favreau said Canada wants young, skilled workers and entrepreneurs with the capital and experience to operate their own enterprises in Canada. Far from taking jobs away from Canadians, he said, these businessmen would help to create jobs for unskilled Canadians workers. The Immigration Department will pursue a vigorous promotional programme in France, Britain and the United States.

The Government would continue to admit to Canada special groups of refugees who could not meet normal requirements for entry, Mr. Favreau said, adding that he is also considering in co-operation with the Council of Churches a pilot project for the admission of 100 Hong Kong families.

He indicated that regulations will be changed to make it easier for immigrant doctors to practice in Canada. Presumably this subject would have to be discussed with the colleges of physicians and surgeons. The Minister said it is self-evident that Canada should continue to encourage immigration for reasons both of self-interest and humanitarianism.

Latest figures for the first nine months of this year showed 69,344 immigrants had entered Canada compared with 56,568 a year earlier.

The largest group—36,374—went to Ontario, and 17,184 went to Quebec. Immigrants' destinations by other provinces: British Columbia, 6,958; Alberta, 3,683; Manitoba, 2,149; Saskatchewan, 1,101; Nova Scotia, 908; New Brunswick, 616; Newfoundland, 255; Prince Edward Island, 63; Yukon and Northwest Territories, 53.

Of these, the largest groups were from Britain, 19,122; Italy, 10,315; the United States, 8,726; Germany, 5,370; Greece, 3,337; France, 2,850; and Portugal, 2,658.

PEARSON'S PLANS FOR THE UN

("Action"—Nov.-Dec. 1963)

Mr. Pearson marked his return to the United Nations with a solid contribution to thinking about how that Organization can be made to work better and how its authority can be strengthened.

Briefly, the changes which Mr. Pearson proposes are:

(1) That the Security Council be increased in size so as to be more representative of the present membership, and be made an effective executive body watching over all the affairs of the UN. It should sit almost continuously, and handle many of the problems which now crowd the agenda of the General Assembly;

(2) That regional assemblies be set up to handle local problems now thrown into the General Assembly;

(3) That political arguments, such as the recent agitation against South Africa and Portugal, be kept out of the specialized agencies (WHO, FAO, ILO, etc.) so that these bodies can devote their full energies to economic development;

(4) That arrangements for UN Peace Forces be placed on a more regular basis by setting up a military planning staff and having more members maintain contingents specially trained and ready for UN duty, as Canada and the Scandinavian countries do.

CANADA TO INCREASE FOREIGN AID

("Toronto Star"—November 16th, 1963)

A substantial increase in Canada's foreign aid was announced yesterday by External Affairs Minister Paul Martin. Mr. Martin told the Commons that beginning next year, Canada will set up a special fund to provide easy-term loans to under-developed countries. Initial ceiling for commitments under the fund will be \$50 million.

Canada expects to boost its foreign aid contributions in 1964-65 to approximately \$185 million, up from an estimated \$120 million this year, he said.

Besides the new \$50 million fund, Mr. Martin said Canada's aid programme for 1964-65 would include:

(1) Aid to the Colombo plan countries at a higher level than was provided prior to the 1962 reduction. Before 1962 Colombo plan aid ran to approximately \$50 million annually but this was chopped to \$43 million by the austerity programme last year.

(2) A "more comprehensive and sizeable" Canadian programme for the Commonwealth countries of the Caribbean—now in the \$2.4 million-a-year range.

(3) Larger and more effective programmes for Africa, including the French-speaking states. In 1962 Canada contributed \$3.5 million to under-developed African nations.

Reports of Commissions and Committees

COMMITTEE ON CHRISTIAN FAITH

The Committee on Christian Faith, under the chairmanship of Rev. Professor D. M. Mathers, has met each month, apart from the summer vacation, and considered matters of faith and doctrine referred to it by General Council. A number of consulting members across the Church keep in touch with our work and forward their suggestions on major documents.

Main Reports Under Process of Preparation:

"The Authority of the Bible", arising from a memorial forwarded by Hamilton Conference.

"The Communist Faith and the Christian Faith".

Three pamphlets arising out of the report on "Church Membership—Doctrine and Practice"; "When You Present Your Child For Baptism"; "When you Present Yourself For Confirmation"; "When You Come to Communion".

Members of Committee on Christian Faith

Rev. D. M. Mathers (Chairman)

Rev. J. R. Hord (Secretary)

Rev. E. E. Long

Rev. Greer Boyce

Rev. N. B. McLeod

Rev. R. H. N. Davidson

Rev. A. Reynolds

Rev. A. C. Forrest

Rev. H. W. Vaughan

Rev. F. P. Fidler

Rev. W. Briggs

Rev. P. G. White

Rev. M. A. J. Waters

Rev. R. G. Nodwell

Dr. Katharine B. Hockin

Rev. W. O. Fennell

Rev. D. D. Evans

Rev. J. M. Wilkie

Rev. T. A. Morgan

Rev. H. B. Hendershot

Rev. J. V. M. Beaudon

Rev. R. K. N. McLean

Rev. E. C. Blackman

Rev. S. B. Frost

Rev. J. Fullerton

Rev. G. M. Richardson

Corresponding Members

Rev. D. J. C. Elson

Rev. R. C. Chalmers

Rev. J. A. Davidson

Rev. A. B. B. Moore

Rev. W. C. Lockhart

Rev. C. M. Nicholson

Rev. Elias Andrews

Rev. K. H. Cousland

Rev. R. F. Schnell

Rev. E. J. Thompson

Rev. W. S. Taylor

Rev. R. B. Tillman

Rev. J. B. Corston

Rev. George Johnston

We are sorry to receive the resignations of: Rev. J. A. Davidson, Kingston (made a corresponding member); Rev. N. M. Slaughter, Montreal; and Rev. H. W. Kerley, Toronto, and wish to thank them for their valuable services.

New Members added to the Committee by invitation of the General Council Office: Professor Douglas J. Hall and Rev. F. C. Gerard.

D. M. MATHERS,

Chairman.

J. R. HORD,

Secretary.

COMMITTEE ON THE CHURCH AND INTERNATIONAL AFFAIRS

This Committee, which reports biennially to the General Council, continued its work, at first under the Chairmanship of Professor Charles E. Hendry, who has served in this capacity for a number of years, and later for the twelve month period under review, with Mr. Harry Coote Smith as Chairman. The Chairman of the Committee is appointed by the General Council or its Executive. The members of the Committee are appointed by the Board of Evangelism and Social Service.

Following a well established practice, the report of the Committee to the 20th General Council, London, Ontario, September 1962, was published very soon after this date and made available to ministers and lay leaders of our Church.

The report always has a good press. It is used by study groups. Much of its content finds its way into the sermons of our ministers. The report is sent to interested government leaders and particularly to the Federal Department of International Affairs and to the Departments interested in such bodies as the World Council of Churches, National Council of the Churches of Christ in the United States, and some of the British Churches.

Meetings

During the past biennium the Committee has met monthly and sometimes more frequently and often has sub-committees that are at work preparing special papers. The Committee has maintained its contact with the Department of External Affairs in Ottawa. By attendance at the Churchmen's Seminar in Washington and in other ways, it has learned of the work of the National Council of Churches Committee (U.S.A.) on International Affairs. The Committee also helps with the organization of the Ottawa Churchmen's Seminar.

Speakers, Events and Statements

During the year the Committee has listened to addresses from the following speakers: Mr. Willson Woodside, Toronto ("My Recent Visit to Germany"); Dr. Harold E. Fey, Chicago ("Some Aspects of U.S.A. Foreign Policy"); Mr. Frederick Nossal, Toronto ("The West and China"); Mr. John Harbron, Toronto ("Latin America"); Dr. Donald G. S. M'Timkulu, Northern Rhodesia ("Federation of Northern and Southern Rhodesia and Tanganyika"); Rev. Wilbur Howard, Toronto ("Visit to the Far East"); Rev. George W. Birtch, Toronto ("A Quick Look at Latin America").

The Committee works in close co-operation with the Canadian Council of Churches and through that body with International Affairs Committees of the Presbyterian and Anglican Churches.

Committee Members and Their Travels

As in former years, several members of the Committee have travelled widely and, from experience and information gained, have added to the insight and wisdom of the Committee. Particular reference should be made to Dr. Ernest E. Long's membership on the Central Committee of the World Council of Churches and to the many contacts which Dr. W. J. Gallagher, General Secretary of the Canadian Council of Churches and a member of our Committee, has made.

Bereavements

In 1963 the Committee recorded its sense of loss in the passing of three of its members: Very Rev. George Dorey, Dr. W. A. Riddell and Professor George Brown. Each of these members through the years had

contributed generously of his wisdom and knowledge to the Committee's work.

Having in mind our loss by death, as noted, and considering the removal of some of our members as they undertook new duties in other parts of Canada, it was agreed to strengthen the Committee by adding several new members. The Committee's request in this regard was approved by the Executive of the Board of Evangelism and Social Service.

Toward the end of 1963, the Committee in its Central and Regional groups, spent much time on a study of the outline of its report to the 21st General Council, September 1964 at St. John's, Newfoundland. Fortunately, Rev. Dr. James Finlay has agreed to serve as editor for the drafting committee.

Shortly, Rev. J. R. Hord will succeed me as Secretary and I will continue as Research Secretary for the Committee.

HARRY C. SMITH,
Chairman.

J. R. MUTCHMOR,
Secretary.

COMMITTEE ON COMMUNICATIONS

The Committee on Communications, through its magazine advertising is finding great response. More than 5,000 replies have come in response to the Maclean's advertisements commissioned, approved and published by the Committee under the general heading "The United Church and . . ." One in every three replies has come in response to advertisements published in French in *Le Magazin Maclean*. Surprisingly, more than half those replies in French originate somewhere in Ontario. It is all part of an experiment in evangelism, which had its largest "write in" in response to "The United Church and Marriage," one of the six advertisements published during the year. Replies to the Advertisements in *Le Magazine Maclean* are directed to the Montreal office of Mr. Louis Foisy-Foley, and those from Montreal have a personal "follow up" if the wisdom of such is indicated.

Television

"On the Spot", a half-hour television programme after the late evening news, ran for a week in February in Sault Ste. Marie. The Man on the Spot answered any question thrown at him from the "in studio" audience of about 25 people—a different group each night drawn from the listening area. Three live telephone lines to the station also brought in dozens of questions each night, as did the daily mail. All questions not answered on the air were answered next day by mail. Rev. Harold Burgess was "on the spot", and Rev. Ev. Smith. TV and radio director for London Conference, was producer. The E. and S.S. Committee, chaired by Rev. James Semple, made all the local arrangements. "On the Spot" is available each year to certain selected areas.

The Ontario share of both the above projects is financed from monies available through the Mitchell Trust for Evangelism in Ontario.

The Christmas Campaign

The most visible part of the Christmas campaign was spread in Scarlet and Gold across 125 billboards from Summerside to Vancouver. It showed two hungry Mediterranean children with beseeching eyes accompanied by the caption, "Christmas Started With God Giving."

Local Presbytery Conveners were requested by your Committee to ask the major hockey areas across Canada to use their public address systems

to invite their patrons, during the week before Christmas, to share something of their abundance with those less fortunate. A number of arena managements were happy to comply, among them Quebec City . . . "en Francais!"

Our Christmas television spots, a minute long and twenty seconds long and produced by Berkeley Studios, were both used on 42 TV stations to bring the Christmas Message pertinently into the hurly-burly of Christmas preparation. Of 19 stations already reported more than \$8,000 worth of free public service time was contributed. Cost of the film used was \$466.

Fifty-one radio stations used various of the 4 children's Christmas dramas, 2 half-hour Christmas musical specials and a 15 minute carol sing, all of them again arranged through the good offices of Berkeley Studio.

A cartoon drawn for the United Church by James Reidford of *The Globe and Mail* was again offered to daily and weekly newspapers with good response. Entitled "No Room in the Window", the illustration showed a store window-dresser looking in vain for a place to put the manger scene in a window crowded with toys and adult gifts.

Total cost of the campaign was \$7,000, a mere fraction of the total cost of air time and newspaper space which resulted.

To evaluate the actual impact of any of these projects is almost impossible. They are designed to reach the unchurched and the uncommitted. The Committee believe they are a fair use of the Mass Media—not for depth Evangelism but to catch the attention of the individual, and to remind him of the Concern of Christ.

RICHARD H. N. DAVIDSON,

Chairman.

HAROLD NEAL BURGESS,

Secretary.

RESPONSE TO ADVERTISEMENTS IN MACLEAN'S MAGAZINE ENGLISH AND FRENCH EDITIONS

<i>English Advertisements:</i>	<i>Atlantic</i>	<i>Montreal- Ottawa</i>	<i>Ontario</i>	<i>Prairies</i>	<i>Pacific</i>	<i>Total</i>
The Bible and You	22	10	41	20	18	111
Christianity and Politics	23	38	121	84	48	314
2 Reports of Commission on Christian Marriage and Divorce	4	5	26	12	5	52
Gambling in Canada	25	24	52	37	11	149
The Means of Grace	58	45	161	94	52	410
The New Curriculum Recording	50	54	210	137	48	499
Toward a Christian Understanding of Sex, Love, Marriage	100	75	218	202	63	658
What's the Difference	46	41	96	82	35	300
The Word and the Way	23	25	107	49	16	220
Total Number of Replies to English Advertisements						2,713

<i>French Advertisements:</i>	<i>Atlantic</i>	<i>Montreal- Ottawa</i>	<i>Ontario</i>	<i>Prairies</i>	<i>Pacific</i>	
	35	692	995	24	7	
Total Number of Replies to Above 9 French Advertisements						1,753
						TOTAL 4,466

THE JOINT COMMITTEE ON THE RURAL CHURCH

1963 has been an important year for the Joint Committee on the Rural Church. For the first time in the history of The United Church of Canada a National Seminar on the Rural Church was held at St. Andrew's College, Saskatoon. Over 75 delegates and observers attended, representing every conference of the Church. It was a highly successful event and we believe beneficial results are being felt throughout the Church. A transcript of the addresses, discussions and findings of the Seminar may be obtained from the Secretary of the Joint Committee.

1963 was also the year in which, for the first time, Farm Radio Forum made the work and witness of the Church the theme of nation-wide broadcasts. These were heard on March 4th, November 4th and 11th. More than seven hundred regular or special Farm Forum groups listened and shared in discussions of the topics. The Joint Committee participated in the preparation and publicizing of these broadcasts.

In addition to the above quite special developments the Joint Committee shared in the following undertaking:

- (a) The preparation of the Rural Life Sunday Bulletin and Order of Worship in co-operation with the Missionary and Maintenance Department.
- (b) Arranging for representatives of the United Church to take the course "The Church and the Changing Community" provided by the Extension Department of the University of Western Ontario.
- (c) The preparation of the Brief on Land Use presented to the Senate Committee by the Department of Social Relations of The Canadian Council of Churches. Rev. Douglas Brydon was the United Church representative on the Committee which presented this Brief.
- (d) In co-operation with The Board of Home Missions arranged for five United Church Ministers to attend the Interdenominational School for Rural Leaders at the Garret Biblical Institute. (Since 1949 sixty ministers of the United Church have taken this course.)
- (e) Additional reprints of the Committees publications "New Prospects for the Rural Church" and "Realizing New Prospects" have been provided. Arrangements have been made for the publication of "Venture in Co-operation" by Dr. V. W. Larsen. The pamphlet "The Church Meets Change" is still in plentiful supply and available on request. Addresses and essays written by members of the Committee have been mimeographed and mailed to Conference and Presbytery Conveners.

Future plans of the Committee include:

- (a) A study of the impact of the population shift on the life and work of the Church.
- (b) The establishment of an Interdenominational Canadian School for Rural Leaders.
- (c) The organization of Regional Seminars on the Rural Church.

During the year changes in the administrative staff in The Board of Evangelism and Social Service and the Board of Home Missions resulted in certain changes in the organization of our Committee. The return of Dr. Homer Lane to the pastorate meant the Committee had to find a new Chairman. We are pleased to report that Rev. E. G. Knowles of Bolton has accepted that position. Rev. D. A. Brydon of Mount Forest has become

Vice-Chairman, and Rev. Harold M. Bailey has become Secretary—replacing Rev. R. K. Shorten.

The new officers take this opportunity to express thanks to Dr. Lane and Mr. Shorten for the most valuable service they rendered to the Committee and the rural Church. We know that their interest continues to be with the work of the Committee and we hope to maintain a close relationship.

E. G. KNOWLES,
Chairman.

HAROLD M. BAILEY,
Secretary.

COMMITTEE ON THE DISTRIBUTION AND USE OF TOBACCO

At the request of the Executive of General Council, the Boards of Christian Education and Evangelism and Social Service have set up a Committee to study and report on the distribution and use of tobacco. Dr. William Service of Lindsay has been appointed Chairman and the Rev. George Connolly of the Board of Christian Education, Secretary. Other members of the Committee are Mr. Harold Arnup, Dr. John Godden, Miss Beatrice Wilson, Mr. J. O. Joyce, Rev. John E. Hunter, Rev. Dr. Douglas Jay and Rev. J. R. Hord.

The Committee believes "that it should make a complete review of the decisions taken at the General Council of 1952 regarding the use of tobacco and prepare revisions which the latest medical findings may appear to indicate as being necessary."

INTER-BOARD COMMITTEE ON CO-ORDINATION OF ADULT WORK

Co-operating Boards

Board of Christian Education—Board of Men—Board of Publication—Boards of Evangelism and Social Service—Board of Women—Missionary and Maintenance Department—Board of Information and Stewardship.

Number of Meetings

During 1963 the whole committee met 5 times and staff members met 3 times in addition.

Major Activities Sponsored by the Committee

a) Lay School of Theology, now held in Montreal, Toronto, Saskatoon, Calgary, Lethbridge, Edmonton, Vancouver, Fraser Valley, Niagara Presbytery, Halifax, Kingston and Sudbury. Over 1,000 men and women participated.

b) A half-day consultation with the principals of the four Lay Workers' Centres led to clarification in understanding the functions of these centres and opened the way for more fruitful continuing co-operation between these centres and the Boards represented on the Co-ordination Committee.

Publications Initiated and Produced by the Committee

1. Worship materials for adult groups.

THE MARCH OF DAYS, by Robert H. A. Wallace.

THE MARKS OF THE CHRISTIAN COMMUNITY, by Lois Boast.

2. INVITATION TO LEARN, a pamphlet setting out together all of the major study guides and programme materials for adults, produced and promoted by the co-operating Boards and Departments.
3. RELIGIOUS FESTIVAL OF THE ARTS, a mimeograph brochure to assist congregations plan in this field.
4. A Canadian edition of NOTES on Bible Readings for Adults, published twice a year in co-operation with the International Bible Reading Association.
5. A publication on Lotteries is being written by Dr. E. M. Howse.
6. A series of NEW LOOK PAPERBACKS, published by Ryerson Press in co-operation with the Anglican Church in Canada, will begin to appear in the spring of 1964.

Considerable attention has been given to long range planning ahead and clearance of major programme emphases between 1963 and 1967.

As our Church moves to establish a new national Division of Congregational Life and Work, this committee anticipates great changes in its own role and function, and possibly a new form of organization or even absorption by the Division. Our efforts at co-ordination on a voluntary basis have had both successful and unsuccessful results at various times and in different fields of endeavour. They have contributed, we believe, to the possibility of still further co-ordination in the new developments to which we look forward.

FRANK CRYDERMAN,
Chairman.

FRANK P. FIDLER,
Secretary.

CHAPLAINCY LITERATURE COMMITTEE

Chaplaincy Literature Committee was formed in the fall of '62 by action of the Board of Home Missions and the Board of Evangelism and Social Service, in response to a request from the Chaplaincy Advisory Committee. The members of the Committee were as follows: from the Board of Evangelism and Social Service, Rev. Homer Lane to August 31st, 1963, Rev. J. R. Hord from September 1st on, and Rev. Norman A. Russ; from the Board of Home Missions, Miss Esther Highfield, Rev. J. A. Breckenridge and Rev. A. E. MacKenzie.

The first task undertaken by the Committee was to prepare and publish a Manual for Chaplains. Thus far, 200 copies have been produced and distributed. They have gone primarily to Chaplains and Hospital Visitors employed by the United Church, Principals of Theological Colleges, Superintendents of Home Missions and Home Mission Conveners of the majority of the Presbyteries. (It is anticipated that the remainder of the Conveners will receive complimentary copies as soon as they can be prepared and distributed.)

The Manual contains 24 articles, written by carefully selected authors from nearly every Conference of the Church, under the general editorship of Rev. J. I. MacKay. The format is such as will permit insertion of additional articles as they may be prepared from time to time.

A further project of the Literature Committee is the publication of a Chaplain's Quarterly. At the present time, this is edited by Dr. MacKay also.

The expenses of this Committee are shared jointly by the Boards of Evangelism and Social Service and Home Missions.

A. E. MacKENZIE,
Chairman.

ESTHER HIGHFIELD,
Secretary.

MINISTRY IN REFORM INSTITUTIONS AND REHABILITATION

Our full-time Chaplains are: Rev. Joseph Woznuk at Stony Mountain Penitentiary and Rev. J. A. H. Hodgson at Toronto Police Court and Don Gaol.

Our part-time Chaplains, Rev. George W. Wright and Rev. W. W. Sherwin, appointed on Presbytery nomination, visit United Church personnel at Burwash and Guelph Reformatories. Rev. Murray Binsted visits at Montieth Farm.

Reports of United Church persons in Ontario County Gaols are sent forward promptly by our office to the minister where the gaol is located and to the home community.

This Department, in co-operation with the Board of Publication, continues to supply religious literature to chaplains who can use it.

Our rehabilitation work among young offenders has been carried on at 549 Burrows Avenue, Winnipeg, by a Committee under the supervision of Dr. Ed. File, with support from the Boards of Home Missions and Evangelism and Social Service. This work has been extended in another cottage at 553 Pritchard Avenue, Winnipeg.

J. R. HORD.



A PSYCHOLOGIST'S VERSION OF THE 23RD PSALM

ALAN SIMPSON AND ROBERT A. BAKER

The Lord is my external-internal
integrative mechanism.

I shall not be deprived of gratification
for my viscerogenic hungers or my
need-dispositions.

He motivates me to orient myself
towards a non-social object with
affective significance;

He positions me in a non-decisional
situation;

He maximizes my adjustment.

Although I entertain masochistic
and self-destructive id impulses,
I will maintain contact with
reality for my superego
is dominant,

Other Activities

RADIO AND TELEVISION

RIGHT REV. J. R. MUTCHMOR

Secretary, National Religious Advisory Council

A Major Change in Radio

Beginning in October, 1962, Trans-Canada and Dominion Networks were merged, with the result that in the calendar year 1963, there was a considerable change in the scheduling of such network programmes as Church of the Air and Christian Frontiers. From the beginning of the year, every effort was made to combine the contributions of the Communion represented on the National Religious Advisory Council. It is encouraging to report that this experiment in Christian unity has borne much good fruit. As a result further progress is anticipated in 1964.

In the Church of the Air scheduling there are now no block periods assigned to any one Communion; rather all Communion join in helping to present network services on the combined Christian basis.

The same good word can be said about the programming for Christian Frontiers. The choice of subjects for this midweek evening National Network broadcast has been made on a broader basis. Not a few controversial subjects have been included, with good effect.

Heritage Series

It is evident that the C.B.C. is pleased with the production of this series and its reception across the TV Network. There has been a slight reduction in the preparation of dramatic programmes. There have been relatively more documentaries. An effort was made during the year to present some profiles of Church leaders. Currently, such subjects as "The Church and Health Services", "The Church and the Alcohol Problem" are being presented as parts of the Heritage series.

National and Local Advisory Committees

There has been some improvement in the relationship between these committees, but further progress needs to be made, particularly between the national committee in Toronto and the Montreal Advisory Committee. The need for a stronger liaison is recognized both by the National Religious Advisory Council and the Religious Department of the C.B.C. There is a need for more field work and more consultation, but the limited budget available to the N.R.A.C. prevents this central body from making as much progress as it would like to achieve.

Co-operation

Through the years the N.R.A.C. has developed a strong co-operative spirit and has produced many good co-operative results. Earlier evidence of this kind of progress was noted chiefly in the scheduling of programmes for the radio and TV networks. More recently, common effort in Workshops has added to the co-operative story. It is most encouraging to know that members of the Council who have full-time positions in their respective Communion in the area of production work very closely together.

Religious Department Co-operates

Once again, it is in order to express appreciation for the fine co-operation of the Religious Department of the C.B.C. Its personnel, including its Director, Mr. W. John Dunlop, and his Assistants, Miss Helen O'Brien and Rev. Brian Freeland, work closely with the Church representatives on the N.R.A.C. In addition, the Religious Department is always on the alert to find places on the network for special religious programmes at such seasons as Advent and Lent. The Department has done exceedingly good work in bringing to Canadian Radio and TV audiences close-up stories of major religious events such as meetings of the World Council of Churches and the Vatican Council. Closer at home, we had the opportunity in August, 1963, to make known quite widely the proceedings of the World Anglican Congress held in Toronto. It is a good thing that Christian leaders from many places are enabled by radio and TV to bring the message of Jesus Christ to many people both within and without the fellowship of the Christian Church.

Opportunities

It should be realized that an increasing number of ministers and lay leaders of the United Church make good use of the increasing opportunities they have to participate in radio and TV programmes. More often than not, the subjects of these programmes are of such a nature that representatives in the field of Evangelism and Social Service are invited to radio and TV stations. Surely this is one of the effective ways to proclaim the gospel beyond the structure of the Church.

United Church Ministers and Congregations on Network Radio and Television in 1963 were as follows:

Radio

Rev. P. N. Smith, Windsor; Rev. Thomas Oliver, Vancouver; Right Rev. J. R. Mutchmor, Toronto; Rev. P. W. E. Jones, Montreal, Rev. Norman Rawson, Montreal; Rev. Arthur Cragg, Edmonton; Rev. C. D. Matheson, Ottawa; Rev. J. A. O. McKennitt, Ottawa; Rev. Matthew Taylor, Ottawa; Rev. George Birtch, Toronto; Rev. Alex Farquhar, Halifax.

Television

Rev. Allen R. Huband, Toronto; Rev. Frank Harback, Ottawa; Rev. Ernest E. Long, Toronto; Rev. Frank MacLean, Ottawa; Rev. Frank Morgan, Ottawa; Rev. R. Douglas Smith, Montreal.

SURVEY OF RELIGIOUS PROGRAMMING ON RADIO AND TV IN CANADA

1. On radio 56.8% of our religious programmes originate locally; 43.2% elsewhere. 4.8% of programmes are United Church, with 25.9% interdenominational, 6.2% Roman Catholic, 3.5% Anglican, etc.
2. On TV 91.6% of our programmes originate locally; 8.4% elsewhere. 3.9% of programmes are United Church, with 54.9% interdenominational 7.9% Roman Catholic and 3.3% Anglican, etc.

These figures were compiled from a census conducted by the Anglican Church.

LITERATURE

A strong arm of our Board's work has been inspirational and doctrinal literature. New productions in 1963 were:

Four Booklets on the Sects by W. Fraser Munro:

1. The Facts About Jehovah's Witnesses
2. The Error in Seventh Day Adventism
3. Mormonism
4. Baha'i-ism

Church Membership, Doctrine and Practice in The United Church of Canada

Sex and The Teen-ager

Disciples, Here and Now—The Lenten Booklet for 1964

Fellowship of Prayer for 1964

Take Your Church Membership With You When You Move

Sales amounted to \$32,838.26 in 1962 as compared to \$31,233.77 in 1962.

The Literature Depots at Vancouver and Saskatoon continue to distribute our materials.

Nine thousand copies of the 1964 Annual Report, "Breaking the Barriers" will be printed and available at 50c. each.

A New Brochure on Homes and Institutions supervised by the Board of Evangelism and Social Service is available for general distribution free of charge.

J. R. HORD.



. . . SUGGESTED BOOKS FOR YOUR LIBRARY . . .

Where in the World, Colin W. Williams, 85c. per copy.

The Noise of Solemn Assemblies, Peter L. Berger, \$2.25 per copy.

Effective Evangelism, George Sweazey, \$3.85 per copy.

Stop Pussyfooting Through a Revolution, J. Archie Hargraves,
35c. per copy.

Behold a New Thing, United Presbyterian Church, U.S.A.,
50c. per copy.

Salty Christians, Hans-Ruedi Weber, 85c. per copy.

Order from

DISTRIBUTION SERVICES

85 St. Clair Avenue East

Toronto 7, Ontario

Minutes of the Thirty-ninth Annual Meeting

FIRST DAY — FIRST SESSION

The Board of Evangelism and Social Service met in the Board Room of The United Church House, 85 St. Clair Avenue East, Toronto, on Tuesday, February 18th, 1964. The Chairman, Rev. George W. Birtch presided and conducted the devotional period.

Welcome

The Chairman welcomed Board Members to the Annual Meeting.

Present

Rev. George W. Birtch, Rev. J. R. Hord, Rev. Robert S. Christie, Rev. G. B. Mather, Rev. Stewart Crysdale, Rev. W. E. Mullen, Rev. Frank Morgan, Rev. J. D. N. MacDonald, Rev. Maurice E. Nerny, Mrs. A. L. Caldwell, Dr. Beatrice Murray, Mr. Harry Coote Smith, Mr. William Powell, Rev. W. J. Baker, Rev. Donald F. Hoddinott, Rev. Callum Thompson, Rev. D. M. J. Buttars, Rev. Harry Martin, Magistrate R. G. Groom, Rev. H. H. Moats, Rev. A. G. S. Edworthy, Dr. Roy L. Anderson, Miss Beatrice Wilson, Mrs. Ryrie Smith, Miss Robena Morris.

Regrets

Right Rev. J. R. Mutchmor, Mr. Lynn R. Williams, Rev. Alvin Cooper, Mr. John Lloyd Sanders.

Corresponding Members

Voted, That the following be made Corresponding Members: Rev. Gordon W. Winch, Rev. Gordon K. Stewart, Rev. B. K. Cronk, Rev. James Semple, Rev. J. B. Spencely, Rev. Kenneth Micklethwaite, Mr. Norman Vale, Dr. C. W. Topping (alternate for Mr. John L. Sanders, Vancouver, B.C.), Rev. George Connolly (alternate for Rev. Alvin Cooper, Toronto), Mrs. Walter Riddell and Mrs. Aubrey Tuttle (alternates for Mrs. Ryrie Smith, Toronto).

Welcome to New Members

The Chairman welcomed new members to the Annual Meeting.

Agenda

On motion, the mimeographed Agenda was adopted.

Sessional Committees

Voted, That the Sessional Committees be as follows:

ADMINISTRATION—Mr. Harry C. Smith (Chairman), Rev. J. R. Hord, Rev. Harry Martin, Miss Beatrice Wilson.

EVANGELISM—Rev. A. G. S. Edworthy (Chairman), Rev. D. M. J. Buttars, Rev. Donald F. Hoddinott, Rev. W. J. Baker, Rev. G. B. Mather, Rev. George Connolly (Corresponding), Rev. James Semple (Corresponding), Rev. J. B. Spencely (Corresponding), Rev. K. Micklethwaite (Corresponding), Rev. G. Stewart (Corresponding).

MORAL ISSUES—Rev. W. E. Mullen (Chairman), Magistrate R. G. Groom, Rev. H. H. Moats, Rev. Frank H. Morgan, Mrs. Ryrie Smith, Mr. William Powell, Rev. R. S. Christie, Rev. Gordon Winch (Corresponding), Dr. C. W. Topping (Corresponding).

HUMAN RELATIONS AND ECONOMIC AFFAIRS—Rev. Callum Thompson (Chairman), Mrs. A. L. Caldwell, Rev. J. D. N. MacDonald, Dr. Beatrice Miss Robena Morris, Dr. Roy L. Anderson, Rev. Maurice E. Nerny, Rev. Stewart Crysdale, Rev. B. K. Cronk (Corresponding).

Voted, That the Chairman and Secretaries be members of all Sessional Committees.

Reference to Sub-Executive of General Council

The Secretary presented a motion unanimously passed by the Executive of the Board of Evangelism and Social Service, appointing Miss Mary O'Keefe Administrative Assistant of the Board of Evangelism and Social Service, effective January 1st, 1964, at an annual salary of \$5,800.00.

Moved by Mrs. A. L. Caldwell, seconded by Rev. J. D. N. MacDonald, and agreed, that the Board record its approval, and act in line with the recommendation of the Executive by referring this matter to the Sub-Executive or Executive of General Council for confirmation.

Rev. Gordon K. Stewart

The Chairman announced the appointment of the Rev. Gordon K. Stewart, to the Toronto office, as Assistant Secretary of the Board of Evangelism and Social Service, effective May 1st, 1964.

Mr. Stewart was welcomed to the meeting.

Deadline for New Business

The Chairman referred to the item in the Executive minutes re this matter. On motion, the minute was adopted as follows:

"Voted, That no new business be presented after noon on the second last day of the Annual Meeting and that in regard to any correspondence or resolution(s) received during the Board sessions, that such item(s) be considered only by unanimous consent."

Moderator's Message

In the absence of Dr. Mutchmor, the Chairman read the Moderator's Message. (See page iv.)

Secretary's Report

Rev. J. R. Hord presented his Annual Report. (See Centre Spread.)

Discussion followed and suggestions were noted.

The Chairman thanked Mr. Hord for an excellent report, which was his first as Secretary of the Board.

Adjournment

The Board adjourned at 10.30 a.m., to meet in Sessional Committees. The Chairman pronounced the benediction.

FIRST DAY – SECOND SESSION

The Board resumed session at 1:45 p.m. In the unavoidable absence of the Chairman, Rev. D. M. J. Buttars presided. Rev. Maurice Nerny conducted the devotional period.

Minutes of the Executive, Monday, February 17th, 1964

The minutes of the Executive meeting were distributed for information.

Voted, That the minutes of the Executive of the Board be received and printed.

Associate Secretary's Report

Rev. Robert S. Christie presented his Annual Report. (See Centre Spread.)

Rev. D. M. J. Buttars thanked Mr. Christie for his report.

The Chairman, Rev. George W. Birtch, having returned to the meeting, took the chair.

Rev. David Summers

The Chairman welcomed Dr. David Summers, Executive Secretary of the Religion-Labour Council of Toronto, to the meeting, who spoke to the Board on the Maritime Union Trusteeship. Dr. Summers stated that the three Trustees now in charge of the Maritime Union are making every effort to avoid a dictatorship and to encourage democratic control of the Union or Unions. (See pages 163-164.)

Vote of Thanks

On behalf of the Board, Rev. Stewart Crysdale complimented Dr. Summers on his presentation and commended him for his work as Executive Secretary of the Religion-Labour Council.

Resolutions

(1) A resolution on "Race Prejudice" was presented.

Voted, That the title of this resolution be changed to "Resolution on Prejudice".

Voted, That this resolution be adopted as amended. (See Centre Spread.)

(2) A resolution on "The Proposed Canada Pension Act" was presented.

Voted, That this resolution, as amended, be adopted. (See Centre Spread.)

(3) A resolution on "Portable Industrial Pensions" was referred to the Sessional Committee on Human Relations and Economic Affairs. (See Centre Spread.)

Adjournment

The meeting adjourned at 4:00 p.m. The Chairman pronounced the benediction.

FIRST DAY — THIRD SESSION

The Board resumed session at Casa Loma, Toronto, at 6:30 p.m., for its Annual Dinner. The Chairman presided. Right Rev. F. H. Wilkinson said grace.

The Chairman welcomed Board Members and guests to the Annual Dinner and introduced head table and special guests representing other denominations and races.

Greetings

Honourable John P. Robarts, Premier of Ontario, and Archbishop Philip Pocock, Coadjutor of Toronto, brought greetings.

Recognition and Presentation

Rev. J. R. Hord paid tribute to the members of his office staff and Mrs. J. R. Hord presented Miss Mary O'Keefe with a bouquet of red roses.

Chairman's Remarks

In introducing our guest speaker, Dr. Eugene Carson Blake, Dr. Birtch spoke of the purpose of God "to unite all things in Christ" and of the task of the ecumenical movement in fulfilling that purpose. (See Centre Spread.)

Dr. Eugene Carson Blake

The Chairman introduced and welcomed Dr. Eugene Carson Blake, Stated Clerk, The United Presbyterian Church in the U.S.A., Philadelphia, Pa., who spoke to the Board on "The Ecumenical Movement, 1964, and the Mission of the Church." (See pages 186-191.)

Vote of Thanks

Rev. Ernest E. Long paid high tribute to Dr. Blake and his work in the ecumenical field, and thanked him for his informative and challenging address.

Adjournment

Following announcements made by the Secretary, the meeting adjourned at 9:15 p.m. to resume session the next morning at 9:15 a.m. Rev. Robert S. Christie pronounced the benediction.

SECOND DAY — FOURTH SESSION

The Board resumed session at 9:15 a.m. on Wednesday, February 19th, 1964. The Chairman presided. Rev. Gordon K. Stewart conducted the devotional period.

Minutes

The minutes of the first, second and third sessions were taken as read.

Secretaries' Reports

Rev. Stewart Crysdale and Rev. G. B. Mather, Assistant Secretaries of the Board, presented their Annual Reports. (See Centre Spread.)

There was brief discussion of these two reports.

The Chairman thanked the Secretaries.

Dr. Eugene Carson Blake

The Chairman welcomed Dr. Blake to the Board Meeting, who spoke on the subject, "The Racial Barrier." (See pages 63-67.)

Discussion

The Chairman welcomed visitors to the Annual Meeting to hear Dr. Blake's address and invited them to take part in the discussion, which followed.

Vote of Thanks

The Chairman thanked Dr. Blake for his stimulating address which was a most fitting contribution to the theme of our Annual Meeting and Annual Report, "Breaking the Barriers."

Adjournment

The meeting adjourned at 11:40 a.m. to attend the United Church House mid-week Prayer Service, conducted by the Rev. Donald F. Hodinott. The Chairman pronounced the benediction.

SECOND DAY – FIFTH SESSION

The Board resumed session at 1:30 p.m. The Chairman presided. Rev. J. D. N. MacDonald conducted the devotions.

Minutes

The minutes of the fourth session were taken as read.

Mr. W. I. C. Wuttunee:

The Chairman welcomed and introduced Mr. Wuttunee, Chief, National Indian Council of Canada, Calgary, Alta. Mr. Wuttunee spoke on "An Indian Challenge and Appeal." (See pages 83-89.)

Panel Discussion

The Chairman introduced Professor John Melling, Dean of Arts and Sciences, McMaster University, who chaired a panel on Indian Affairs, consisting of Rev. Elgie Joblin, Associate Secretary of the Board of Home Missions, Mr. R. F. Davey, Assistant Director of Indian Affairs, Ottawa, and Mr. Wuttunee.

The panel discussed the present situation of the Canadian Indian, their need for respect, education and job opportunities. It was pointed out that discrimination may be passive as well as active. Given the proper encouragement and opportunity, the Indian may surprise us by his response. It was suggested that we need a positive programme for friendly contact between Indian and non-Indian.

Vote of Thanks

The Chairman thanked Professor Melling and other members of the panel for this educational and enlightening discussion.

Committee on Communications

Rev. R. H. N. Davidson, Chairman of the Committee on Communications, reported on the work of the Committee and proposed plans for the future. He stated that the job of the Committee is to communicate with those outside the Church.

The Chairman thanked Mr. Davidson for his presentation.

Adjournment

The meeting adjourned at 4:00 p.m. to meet in Sessional Committees. The Chairman pronounced the benediction.

SECOND DAY – SIXTH SESSION

The Board resumed session at 7:15 p.m. The Chairman presided. Rev. Callum Thompson conducted the devotional period.

Minutes

The minutes of the fifth session were taken as read.

Rev. A. B. B. Moore

The Chairman welcomed and introduced Rev. A. B. B. Moore, President of Victoria University, Toronto, who spoke to the Board on "Evangelism on the Campus." (See pages 46-49.)

Panel Discussion

Following Dr. Moore's address, the Chairman introduced the Rev. Roy DeMarsh, Secretary of the Student Christian Movement, who chaired a panel of four University Students. The students spoke briefly on the following topics:

- (1) The Church's responsibility in the University.
- (2) The attitude of University students.
- (3) Preparing students for University life.
- (4) The meaning and method of Evangelism on the campus.

A panel discussion followed, after which members of the Board asked questions and made a number of comments.

Vote of Thanks

The Chairman thanked Dr. Moore, Mr. DeMarsh and the members of the panel for their stimulating treatment of this subject.

Adjournment

The meeting adjourned at 9:30 p.m. Rev. James Semple pronounced the benediction.

THIRD DAY — SEVENTH SESSION

The Board resumed session at 9:00 a.m. The Chairman presided. Rev. Harry Martin conducted the devotional period.

Minutes

The minutes of the sixth session were taken as read.

Homes and Institutions

A new brochure entitled, "Homes and Institutions" was distributed. Rev. J. R. Hord reviewed the work being carried on in all of our Homes and Institutions.

Centennial Evangelism Committee

The Chairman welcomed Rev. Gordon Hunter, Chairman of the Centennial Evangelism Committee (a sub-Committee of the General Council Committee), who reported to the Board on the work and programme of this Committee, as follows. (See Centre Spread.)

Vote of Thanks

The Chairman thanked Mr. Hunter for this comprehensive and informative report on the work of this Committee.

Administration Committee

Mr. Harry Coote Smith and Rev. J. R. Hord presented Report No. I of this Committee on Administration. (See Centre Spread.)

Items 1 - 6—adopted.

Item 7—adopted as amended.

Evangelism

Rev. A. G. S. Edworthy presented the Report No. I of the Committee on Evangelism. (See Centre Spread.)

Item 1—adopted as amended.

Evangelism for Today

Reference was made to the article in the Agenda entitled "Evangelism For Today." (See page 9.)

Voted, That the Department be authorized to print this article in pamphlet form for distribution and study throughout the Church.

Moral Issues

Rev. W. E. Mullen presented the Report No. I of the Committee on Moral Issues. (See Centre Spread.)

Item 1—Referred back to the Committee for revision.

Human Relations and Economic Affairs

Rev. Callum Thompson presented the Report No. 1 of the Committee on Human Relations and Economic Affairs. (See Centre Spread.)

Item 1—adopted as amended.

Institute of Family and Personal Counselling

Rev. W. E. Mullen, Director of the Institute of Family and Personal Counselling, addressed the Board on the work of this Institute and the need for financial assistance. (See page 36.)

Voted, That this request be referred to the Sessional Committee on Administration for consideration.

Adjournment

The meeting adjourned at 12:15 p.m. The Chairman pronounced the benediction.

THIRD DAY – EIGHTH SESSION

The Board resumed session at 1:45 p.m. The Chairman presided. Rev. James Semple conducted the devotional period.

Minutes

The minutes of the Seventh Session were taken as read.

Evangelism

Rev. A. G. S. Edworthy continued the presentation of Report No. I on Evangelism.

Item 2—adopted as amended.

Items 3 - 6—adopted.

Moral Issues

Rev. W. E. Mullen continued the presentation of Report No. I of the Committee on Moral Issues.

Item 1—adopted.

Items 2 and 3—adopted as amended.

Human Relations and Economic Affairs

Rev. Callum Thompson continued the presentation of Report No. I on Human Relations and Economic Affairs.

Items 2 and 3—adopted.

Administration

Mr. Harry Coote Smith continued the presentation of Report No. I and II of the Administrative Committee.

Items 8 - 11—adopted.

Magistrate Groom referred to the fact that the Church is not meeting the need of the short term prisoner and requested the Department to give this matter attention.

Items 12 - 31—adopted.

Items 32 and 33—adopted as amended.

Magistrate Groom requested that an Index be included in this Annual Report, and the Department agreed to give this matter favourable consideration.

Adjournment

The meeting adjourned at 4:00 p.m. The Chairman pronounced the benediction.

THIRD DAY – NINTH SESSION

The Board resumed sessions at 6:30 p.m. for dinner at the Prince Arthur House, 77 Lowther Avenue, Toronto, Ontario. Members of the Committee on the Church and International Affairs and many invited guests were in attendance. Mr. Harry Coote Smith, the Chairman of the Committee on the Church and International Affairs, presided. Rev. James Finlay said Grace.

Welcome

Mr. Smith welcomed Board members and guests to the Dinner and introduced the Head Table.

Mr. Paul-Marc Henry

Mr. Willson Woodside introduced Mr. Paul-Marc Henry, Associate Director, Bureau of Operations, Special Fund, United Nations, N.Y., who addressed the meeting on "The Growing Gap—and the United Nations That Nobody Knows."

Vote of Thanks

Professor Charles E. Hendry thanked Mr. Henry for his informative address.

Adjournment

The meeting adjourned at 9:00 p.m. Rev. George W. Birch pronounced the benediction.

FOURTH DAY – TENTH SESSION

The Board resumed session at 9:00 a.m. The Chairman presided. Rev. Kenneth Micklethwaite conducted the devotional period.

Minutes

The minutes of the eighth and ninth session were taken as read.

Administration

Mr. Harry Coote Smith continued the presentation of the Report No. II of the Committee on Administration.

Items 34 - 37—adopted.

Items 38 and 39—adopted as amended.

Items 40 and 41—adopted.

Voted, That the report as a whole, be adopted as amended.

Evangelism

Rev. A. G. S. Edworthy presented Report No. II of the Committee on Evangelism.

Items 7 and 8—adopted as amended.

Voted, That the report as a whole, be adopted as amended.

Human Relations and Economic Affairs

Rev. Callum Thompson continued the presentation of the Reports Nos. I and II of the Committee on Human Relations and Economic Affairs.

Items 4 - 7—adopted as amended.

Voted, That the report as a whole, be adopted as amended.

Moral Issues

Rev. W. E. Mullen, continued the presentation of Reports Nos. I and II on Moral Issues.

Items 4 - 6—adopted as amended.

Item 7—adopted.

Voted, That the report as a whole, be adopted as amended.

Mr. W. C. Wuttunee's Address

Rev. Gordon Winch requested that Mr. Wuttunee's Address to the Board, on the Canadian Indian, be issued in pamphlet form.

Voted, That this request be referred to the Executive for consideration.

Unfinished Business

The Executive was authorized to deal with unfinished business.

Reports and Minutes

Voted, That the Secretaries be authorized to edit all minutes and reports and that the minutes of the Executive Meetings of the Board, and the Annual Meeting, be printed in separate form from the Annual Reports, if deemed wise.

Minutes of the Tenth Session

Voted, That the minutes of the Tenth Session of the Board, be taken as read and adopted.

Annual Meeting

Voted, That the Annual Meeting be held from February 16th-19th, inclusive, 1965.

Next Executive

Voted, That the next meeting of the Executive of the Board be held on Thursday, April 30th, 1964.

Chairman's Resignation

The Secretary read a letter sent by the Chairman to Rev. Ernest E. Long, Secretary of General Council, resigning as Chairman of the Board, effective September, 1964.

It was noted that Dr. Birtch had served as Chairman of the National Evangelistic Mission Committee for four years, and as Chairman of the Board of E. and S.S. for six years.

Dr. Birtch informed the Board that he regretted this action, but due to his heavy responsibilities at Metropolitan United Church, this was necessary. He stated that it had been a pleasure and valuable experience to serve this Board of the Church.

The Board expressed their heart-felt thanks and appreciation to Dr. Birtch for his wise, able and statesman-like leadership for the past six years.

Illness, Rev. Robert S. Christie

The Chairman reported that the Rev. Robert S. Christie, who had taken ill the day previous, was resting comfortably in the Toronto General Hospital, and that the doctor's report indicated that he would make a good recovery in a few days.

The Board Members expressed their concern for Mrs. Christie and members of the family at this anxious time, and instructed the Secretary to express to Mr. Christie the wishes of the Board for a complete and speedy recovery.

Appreciation

The Chairman thanked the members of the Board for their part in the Annual Meeting. He expressed gratitude for the capable manner in which Mr. Hord has carried out his responsibilities as Secretary of the Board, and for his leadership throughout the Annual Meeting. He also expressed appreciation to the other Secretaries—each for his own unique contribution to the work of the Board.

Voted, That the members of this Board express their appreciation for the capable leadership of its Secretaries and for the opportunity of assisting in the work of the Board.

Adjournment

The meeting adjourned at 12:35 p.m. The Chairman pronounced the benediction.

GEORGE W. BIRTCH,
Chairman.

J. R. HORD,
Secretary.

Homes and Institutions

	Superintendent	No. in Residence
Redemptive and Welfare Homes		
Maritime Home for Girls	Mr. D. R. Allan	50
Truro, N.S.		
Interprovincial Home for Women	Mrs. Sylvia Bowker	25
Moncton, N.B.		
Victor Home for Girls	Mrs. L. H. Doering	28
1102 Broadview Avenue, Toronto, Ont.		
Earlscourt Children's Home	Miss Dorothy Moore	32
46 St. Clair Gardens, Toronto, Ont.	(Executive Director)	
Bold-Park Lodge	Mr. and Mrs. Harry McGeorge	8
69 Bold Street, Hamilton, Ont.		
Church Home for Girls	Mrs. V. Carruthers	11
2594 Henderson Highway, Winnipeg, Man.		
United Church Lodge for Alcoholics	Rev. Ian Macmillan	12
9941-86 Ave., Edmonton, Alta.	(Chairman)	
The Southern Alberta Lodge for Alcoholics	Mr. Merne M. Dale	5
236-48th Avenue N.E., Calgary, Alta.		
United Church Home for Girls	Mrs. Stanley G. Packham	25
7451 Sussex Ave., South Burnaby, B.C.		
Senior Citizens' Homes		
Agnes Pratt Home	Mrs. Donald Evelyn	42
St. John's, Nfld.		
Tantrammar Haven	Mrs. John Raworth	38
Sackville, N.B.		
United Church "Dunedin" Home for Elderly Ladies ...	Mrs. M. Pettes	24
124 Ballantyne Ave. S., Montreal W., Que.		
Griffith McConnell Home	Miss E. Donald Campbell	135
5760 Parkhaven Rd., Cote St. Luc, Montreal, Que.		
Ina Grafton Gage Home	Miss Esther G. Harding	51
2 O'Connor Drive, Toronto, Ont.		
Harris Manor	Mr. L. R. Anderson	23
2 Fernwood Gardens, Toronto, Ont.	(Manager)	
Fred Victor Senior Citizens' Home	Rev. R. J. Scott	55
139 Jarvis St., Toronto, Ont.		
J. Lavell Smith Homes	Miss Marguerite Cole	10
2 Bellwoods Park, Toronto, Ont.	(Chairman)	
33 High Park Gardens, Toronto, Ont.		17
Niagara Ina Grafton Gage Home	Mrs. H. L. Brace	37
413 Linwell Road, St. Catharines, Ont.		
Hillcrest Lodge	Mrs. F. Holliday	14
86 Cedar Street, Orillia, Ont.		
Northdale Manor	Mrs. Eriisa Coote	34
130 Lakeshore Road, New Liskeard, Ont.		
Parkwood Manor	Mrs. Margaret McLellan	35
75 Cardinal Cres., Waterloo, Ont.		
St. Andrew's (Elgin Avenue) Church Homes for Senior Citizens, Winnipeg, Man.	Rev. D. O. Reece	24
	(Chairman)	
Prairie View Lodge for Senior Citizens ..(To be constructed in 1964)		—
Pilot Mound, Man.		
Osborne Home	Mrs. Wm. Cathrea	55
Neebawa, Man.		
Hewitt Place	Mrs. J. A. Miles	48
Regina, Sask.	(Secretary-Treasurer)	
Mutchmor Lodge	Mrs. J. A. Miles	48
Regina, Sask.	(Secretary-Treasurer)	
Ina Grafton Gage Home, Grafton Manor, and McNiven Manor, 162 Coteau St. W., Moose Jaw, Sask.	Mrs. M. Huly	88
Oliver Lodge	Mrs. J. D. Lewin	56
Saskatoon, Sask.		
Agnes Forbes Lodge	Mrs. Grace Dundas	18
Fort Saskatchewan, Alta.		
Rundle Lodge	Mrs. Evelyn Utley	49
12th Ave. and 6th St. E., Calgary, Alta.		
Fair Haven Homes No. I	Mrs. Anne E. Wallace	163
4341 Rumble St., South Burnaby, B.C.		
Fair Haven Homes No. II	Mrs. Grace Hill	106
2720 East 48th Ove., Vancouver, B.C.		
Gorge View Society Senior Citizens' Homes	Mr. Paul Naftel	24
Victoria, B.C.	(Chairman)	
TOTAL		1,390

MEMBERSHIP OF LOCAL BOARDS

(Subject to revision)

REDEMPTIVE AND WELFARE HOMES

The Maritime Home for Girls (United Church Section), Truro, N.S.

Rev. J. Allison Fraser, Rev. Eric G. Fullerton, Rev. Robert W. Mumford, Rev. J. R. Hord, Mrs. M. A. MacMillan, Mrs. D. H. Gass, Miss Pauline MacDonald, Mrs. Rod Tupper, Mr. W. G. Shakespeare.

The Interprovincial Home for Women (United Church Section), Moncton, N.B.

Rev. D. B. Tupper, Rev. Karl F. Drew, Rev. W. Chalmers Hatcher, Rev. Garland C. Brooks, Rev. J. R. Hord, Mrs. Charles Bird, Mrs. Joseph Berridge, Miss Dell McAulay.

Victor Home for Girls, Toronto, Ontario.

Mrs. W. H. Boothe, Mrs. M. R. Mackay, Mrs. W. G. Berry, Rev. J. C. Torrance, Mrs. Wm. Entwistle, Mrs. W. S. Paterson, Mrs. R. L. Twible, Mrs. G. M. Sutherland, Mrs. H. Robinson, Miss Mary O'Keefe, Mrs. G. E. Walton, Mrs. G. B. Domelle, Mrs. L. D. Clement, Mrs. I. T. Hamilton, Mrs. R. E. Story, Mrs. G. Gibson, Mrs. H. S. Payne.

Earls court Children's Home, Toronto, Ontario.

Mrs. James Anderson, Mr. D. Gordon Badger, Mrs. M. Coutts, Rev. Stewart Crysedale, Mr. K. Foulds, Mrs. Ken Foulds, Mr. Richard Fulford, Mrs. E. K. Gardner, Mr. Elliot Gardner, Mrs. A. Gausby, Mr. Gordon Godsall, Mrs. James Hales, Mrs. C. D. Henderson, Mrs. F. V. C. Hewitt, Mr. P. Holtby, Dr. Angus Hood, Rev. J. R. Hord, Mrs. D. Horsfall, Mr. L. A. Howard, Mrs. E. K. Hughes, Mrs. W. S. Kernohan, Mr. W. S. Kernohan, Mrs. Gordon MacDonnell, Mrs. Stephen McDonaugh, Mr. Stephen McDonaugh, Mrs. Donald Merson, Miss Dorothy Moore, Miss Mary O'Keefe, Mrs. R. Pezzack, Mrs. G. Phibbs, Mrs. David Ray, Mrs. E. V. Rechnitzer, Mr. T. G. Rogers, Mr. John Rogers, Dr. J. R. Ross, Mr. Arthur Sellars, Mr. Harold Sellars, Mr. David Shepherd, Mrs. Roland F. Wilson.

Bold-Park Lodge, Hamilton, Ontario.

Rev. B. S. Morwood, Rev. T. R. Davies, Mr. H. C. Smith, Rev. N. H. Hillyer, Rev. W. T. R. Delve, Rev. A. E. Young, Mr. Reginald Gardiner, Mr. Harry Penny, Mr. E. B. Goldsmith, Dr. R. A. Whitman.

The Church Home for Girls (United Church Section), East St. Paul, Man.

Mrs. J. Turnbull, Dr. F. J. Douglas, Rev. C. H. Forsyth, Rev. E. P. Johnson, Rev. D. W. Fraser, Mr. W. B. Sword, Mrs. J. M. Blair, Mrs. A. Moore, Mrs. E. W. T. Jones, Rev. R. S. Lederman, Mrs. W. E. Godfrey, Rev. R. B. Hamilton, Rev. Chas. Brandow, Mrs. A. M. Smith, Mrs. V. Carruthers.

549 Burrows Avenue and 553 Pritchard Avenue, Winnipeg, Man.

Mr. Ed Mattern, Mr. Jack Reid, Dr. Ed. File, Mrs. I. Sokol, Mr. Dave Rempel, Mrs. Leona Burdeniuk, Mr. Harvey Hedley, Mr. George Takashima, Rev. Ross Hamilton, Rev. Gordon Hanson, Mr. Henry Schick, Mr. A. W. Muldrew, Mr. Tom Breen, Dr. Ken Campbell, Mr. Bob Stiven, Mr. Russell Coulter, Mr. Bill Lawson.

United Church Lodge for Alcoholics, Edmonton, Alta.

Mr. Jack Shortreed, Q.C., Dr. David Bell, Dr. G. D. Carson, Rev. Gerry Payne, Rev. Art Kloeper, Mr. Ronald White, Mr. Peter Albrecht, Mr. Stewart Keays, Rev. Ian Macmillan, Mrs. S. Dewar, Mr. A. W. Fraser, Miss Effie Cuthbertson, Mr. Clarke Grindell.

The Southern Alberta United Church Lodge for Alcoholics, Calgary, Alta.

Rev. D. K. Walker, Rev. Donald H. Parr, Rev. David Reece, Rev. W. E. Mullen, Mr. W. H. Downton, Mr. Richard J. Bourne, Mr. Gordon L. McCracken, Miss Lena Johnston, Dr. C. B. Hatfield, Mr. Norman J. S. Cowie, Mr. Cecil Cater, Mrs. R. F. Berry.

The United Church Home for Girls (United Church Section), Burnaby, B.C.

Rev. J. R. Hord, Mr. D. A. McMillan, Mrs. P. Hicks, Rev. H. Irwin, Dr. G. Struthers, Mr. G. F. Schroeder, Rev. R. S. Christie, Rev. D. W. More, Mrs. W. E. Barr, Mr. J. L. Sanders, Mrs. D. Elliott, Rev. T. M. Badger, Mr. W. W. Lockwood, Rev. M. W. Stevenson, Rev. H. Irwin, Dr. G. Struthers, Rev. N. J. Crees, Dr. M. L. Trembath, Rev. J. G. Ferry, Mr. Russell Wells, Mr. G. F. Schroeder, Mr. H. M. Doig, Rev. Robert Armitage, Mrs. R. E. Jackson, Mrs. M. U. Douglass, Mrs. F. Hicks, Mrs. N. W. Faulafer (Pres.), Mrs. H. Wilson, Mrs. E. M. Packham, Mr. J. Hooper, Mr. A. O. Howard.

HOMES FOR SENIOR CITIZENS

Agnes Pratt Home, St. John's, Newfoundland.

Hon. B. J. Abbott, Mr. Rupert W. Bartlett, Mr. M. J. Pratt, Mrs. Lewis Ayre, Rev. A. S. Butt, Mr. David Butler, Miss Edna Baird, Miss Stella Burry, Mrs. Lewis Bartlett, Mrs. J. E. Butler, Dr. H. J. Blackwood, Mr. Ralph Davis, Mr. Walter Grouchy, Dr. Maxwell House, Dr. H. K. Marshall, Mrs. Baxter Marsh, Dr. Clarence Pottle, Mr. Calvert C. Pratt, Mr. Ewart A. Pratt, Mr. C. L. Roberts, Rev. V. Smith, Mr. J. R. Tucker, Mrs. Marion Ward, Mrs. J. W. Winsor, Dr. John Williams, Mrs. Keith Winsor.

Tantramar Haven, Sackville, N.B.

Rev. Karl F. Drew, Rev. Aubrey H. Moore, Rev. Russell Woodside, Mr. O. B. Hanson, Mr. E. H. Ritcey, Mr. L. B. Bird, Mr. Roy B. Scott, Mr. R. A. Archibald, Mr. Elmer Bragg, Mr. A. L. Flett, Mr. Lloyd Parsons, Mrs. R. V. Bennett, Mrs. Herbert Read, Mrs. Eileen Cushing, Rev. Robert S. Latimer, Mrs. W. A. Seaman, Miss Rutilla MacLaughlin, Mrs. A. W. Lewis, Mrs. James Hilder.

The United Church Homes for Elderly Ladies, Montreal West and Cote St. Luc, Quebec.

Mr. Ronald Robertson, Mrs. D. W. Lough, Mrs. D. H. Holland, Mrs. H. Corriveau, Miss E. J. Webster, Mr. C. B. Parsons, Rev. Kenneth Murray, Mrs. J. H. Norris, Miss Ruby Stroud, Mrs. R. R. MacRae, Mr. F. Dorrance, Mr. F. Pindlay, Mrs. A. P. Christmas, Dr. R. DeWitt Scott, Mrs. Gordon McKay, Rev. Ralph Watson, Rev. Gordon K. Stewart, Rev. W. Charles Pelletier.

Ina Grafton Gage Home and Harris Manor, Toronto, Ontario.

Mrs. K. R. Rose, Rev. J. V. Clarke, Mrs. A. F. Brown, Mrs. J. R. Mutchmor, Miss Vivian Jarvis, Mrs. Galbraith Williams, Mrs. W. A. Riddell, Mrs. T. H. McLaren, Mrs. C. M. Loveys, Mrs. Russell T. Horsfall, Mrs. P. Wass, Mrs. Harry Turner, Miss Esther Harding, Mrs. H. M. Pearson, Mr. L. R. Anderson, Mr. H. Starr Wilson, Mr. W. E. Marshall, Mr. R. P. Lochead, Mr. B. Napier Simpson, Mr. V. J. Fairweather, Mr. R. J. Black.

J. Lavell Smith Homes, Toronto, Ontario.

Rev. J. Lavell Smith, Miss Verona Guthrie, Mrs. Edna Belcher, Mrs. Herman Belfry, Mrs. H. N. Burgess, Mrs. Geo. B. Domelle, Miss Florence Gilmore, Mr. E. J. Halbert, Mr. W. Hansen, Mrs. W. Hansen, Miss Gertie Hawken, Mr. Thomas Hayes, Mr. Reg. Holland, Mr. H. C. Kendall, Miss Gladys Lennon, Mr. A. C. Mitchell, Mr. H. J. Nelson, Miss Janet Reid, Miss M. Rinne, Mrs. J. D. Sharpe, Mrs. J. Lavell Smith, Mr. K. C. Woodsworth.

Hillcrest Lodge, Orillia, Ontario.

Mrs. C. Baker, Mr. C. H. Dobson, Miss Helen deRenzy, Mrs. G. Cook, Mr. G. E. Newans, Mrs. J. Farr, Miss J. Brailey, Mrs. C. Long, Mrs. A. Rutherford, Mrs. W. H. Hunter, Mrs. R. F. Church, Mr. A. M. Brydon, Rev. Perley Lewis, Mr. Wm. Soules, Dr. P. B. Rynard, Mrs. J. Rosborough, Mrs. J. Sparling, Mrs. Nelson Diebel, Rev. L. S. Paisley, Mrs. Reg. Brett, Mrs. Wm. Allan, Rev. Hugh McTaggart, Mrs. F. Harrison, Mrs. Chas. Kearsey, Rev. Ernest Robertson, Mrs. Sam Speiran, Mrs. Hager Whitney, Mr. Croft, Mrs. H. Constable, Mrs. C. L. Edwards, Mr. Harry Pritchard, Mrs. Harold Hastings, Miss P. Sykes, Mrs. Stan Clipsham, Rev. J. R. Hord.

Northdale Manor, New Liskeard, Ontario.

Mr. Charles Reid, Mr. G. D. Bailey, Rev. Colin West, Mr. Cecil Taylor, Miss Jean McGill, Mrs. C. F. Lowery, Mrs. S. B. Moore, Mrs. Ellwood Kiid, Mr. Henry Reineke, Mr. Fred. Christianson.

Niagara Ina Grafton Gage Homes, St. Catharines, Ontario.

Mrs. W. L. Gasking, Mr. W. F. Sherwin, Mrs. Ernest Culp, Mr. Bruce McBride, Mr. John Sandham, Mrs. L. F. Beattie, Mrs. J. A. Wilson, Miss Mary O'Keefe, Rev. Walter Davis, Rev. George Leck, Mrs. M. C. Aikens, Mrs. A. S. Lee, Mrs. H. F. Olds, Mrs. F. S. Durdan, Mrs. C. G. Attridge, Mrs. M. H. Hare, Rev. J. S. Boie.

Parkwood Manor, Waterloo, Ontario.

Mrs. James Swinton, Mrs. Lois Holton, Rev. J. B. Moore, Rev. T. J. Rees, Rev. O. P. Hossie, Mrs. G. R. MacIntosh, Mr. R. B. Bryden, Mrs. H. W. Vrooman, Mrs. C. G. Durnan, Mr. W. M. Gordon, Mrs. Ross Morrison, Mr. Donald Moir, Mrs. M. E. Reuber.

St. Andrew's (Elgin Ave.) Church Homes for Senior Citizens, Winnipeg, Man.

Mr. A. W. Johnston, Mr. P. Gellatly, Mr. W. J. McPherson, Rev. F. J. Douglas, Rev. D. O. Reece, Mr. R. Hodgson.

Osborne Memorial Home, Neepawa, Man.

Mr. R. J. Drysdale, Mr. Earl Murray, Rev. W. E. McDonald, Mr. A. T. Child, Mr. Eric Pettitt, Mr. A. J. M. Poole, Rev. G. H. Hambley, Mr. A. Morrish, Mr. A. Oliphant, Mr. R. O. Moss, Mr. Jas. Adamson, Mr. Lloyd Sirett, Mrs. W. A. Cathrea, Mrs. A. V. Brydon, Miss Ruth Faryon, Mrs. W. T. Brady, Mrs. Gay Cleave Smith, Rev. G. B. Mather, Mrs. Fred. Rowe.

Prairie View Lodge, Pilot Mound, Manitoba.

Dr. C. E. K. Cohoe, Mr. Arnold Collins, Mr. Alex Brooks, Mr. J. Duncan, Mrs. Graca Gemmill, Mrs. H. Gilmour, Mrs. R. Grassick, Mr. Hugh Masson, Mrs. D. J. McKay, Mrs. Bessie McLean, Mrs. W. W. McTaggart, Mr. Earle Preston, Mr. H. Watson, Mr. Cliff Lynes, Mr. C. A. Pollock, Mr. A. K. Moore, Dr. Roman Swiszcowski, Rev. A. Lucy, Mrs. Marjorie Watson, Mrs. R. H. Cruise, Mr. C. Webber, Mr. O. Forbes, Dr. W. T. Ostopovitch, Mr. W. Ferris, Mr. Ken Hartwell, Rev. J. Bray, Mrs. E. Stepler, Mrs. C. Durham, Mrs. Roy Grain, Mr. R. E. McArthur, Mr. J. Withers, Mrs. C. Argue, Mr. Warren Fallis, Mr. B. A. Buchanan, Mr. G. Gardiner, Mrs. Geo. Mutch, Mr. Dan D. Klassen, Mrs. Ken Hartwell, Mrs. B. A. Buchanan, Rev. G. B. Mather, Mr. Kenneth Houston.

United Church Housing Corporation of Regina, Hewitt Place and Mutchmor Lodge, Regina, Sask.

Mr. H. M. Cosford, Mr. E. D. Donaldson, Mrs. J. A. Miles, Mr. A. H. Soeder, Mr. E. G. Bourne, Mr. E. E. Molberg, Mr. C. L. Burnard, Mr. F. M. Froom, Mr. D. M. Jones, Mr. W. N. McGillvray, Mrs. A. E. Perry, Mrs. G. McDougall.

Ina Grafton Gage Home and Grafton Manor, Moose Jaw, Sask.

Dr. F. C. Heal, Rev. Dr. W. F. Clarke, Mr. L. Johnson, Mr. W. J. Jones, Mayor O. B. Fysh, Mr. K. D. Van Iderstine, Mr. K. A. Lee, Mrs. F. Haigh, Mrs. N. C. Allen, Mrs. W. Crichton, Mrs. J. G. Knot, Mrs. R. Bailey, Mrs. T. Spicer, Mrs. J. M. Kinnon, Rev. R. Fox, Mr. H. M. Cosford, Dr. J. J. McLurg, Mrs. J. A. Menzies, Mrs. J. E. Cooper, Mrs. J. E. Cowan, Mrs. W. Wilkinson, Mr. D. L. Black, Rev. G. B. Mather, Mrs. E. Lyon.

Oliver Lodge for Elderly Persons, Saskatoon, Saskatchewan.

Rev. S. W. Anderson, Rev. G. B. Mather, Rev. E. N. Morrison, Rev. D. Crichton, Rev. A. G. S. Edworthy, Mrs. H. C. Boughton, Mrs. J. Davidson, Mr. T. W. Fawcett, Mrs. Leroy Holmes, Mr. Ian McDougall, Mrs. G. Sled, Mr. Allister Taylor, Miss Isobel Atkinson, Mrs. L. A. Hillyard, Mr. Gordon Husband, Mrs. James Mayne, Mr. John Morrison, Mr. R. K. MacFadyen, Mr. H. F. Stewart, Mr. Harold Latrace.

The Agnes Forbes Lodge, Port Saskatchewan, Alberta.

Mr. F. R. McCalla, Rev. Peter T. Ream, Rev. R. F. Smith, Mrs. A. E. McGregor, Mrs. H. Gauf, Mrs. L. Macdonald, Mrs. F. M. Baker, Mrs. J. P. Galloway, Mrs. W. Larue Smith, Dr. Roy L. Anderson, Mr. F. M. Baker, Mr. Thornton Grose, Mrs. W. H. Pettigrew.

Rundle Lodge, Calgary, Alberta.

Mr. A. F. Collins, Mr. C. K. Stackhouse, Mr. Robert Grant, Mrs. R. W. Austin, Mr. W. H. Tidy, Mr. R. J. Robb, Mr. W. R. Little, Mr. W. J. Griffiths, Dr. L. M. Mullen, Mr. Keith Evans, Mrs. R. F. Berry, Mrs. G. Moffatt, Rev. D. O. Reece, Rev. S. R. Hunt, Rev. D. Littlejohns, Mr. J. J. Saucier, Mrs. W. O. Hurlburt, Rev. R. G. Bearsto, Mr. L. A. Himmelman, Mr. R. E. Stewart, Mrs. E. Utley, Mr. S. H. White, Dr. R. P. Boyd.

The "Fair Haven" Homes for Senior Citizens, Burnaby and Vancouver, B.C.

Rev. J. R. Hord, Rev. R. S. Christie, Mr. F. Fred Turner, Mr. B. H. Peterson, Mr. J. M. Meldrum, Mr. A. T. Holmes, Mr. Roy Holmes, Mrs. J. Stanley, Mr. W. H. Stirling, Mrs. D. Brown, Mrs. M. Mackenzie, Mrs. Wm. Cummings, Mr. G. Bell, Mrs. B. Stockdale, Mrs. W. J. Finlay, Mrs. K. Nettleton, Mrs. R. Howard, Mr. W. R. S. Fraser, Mrs. Gwen Anderson, Mrs. C. E. Atchison, Miss Jean Cantelon, Mrs. E. Carey, Mr. J. E. Cowie, Mr. Wm. M. Cummings, Mrs. S. Edgecomb, Rev. C. Finnemore, Mrs. J. A. Gold, Mrs. W. B. Gorrie, Mrs. W. M. Greenfield, Mrs. J. C. Greenough, Mr. C. B. Huyck, Mrs. Peggy Macdonald, Mr. Keith Nettleton, Mr. W. R. O'Neill, Mrs. B. H. Peterson, Mr. L. L. Prentice, Mr. J. Retallach, Mr. L. Robb, Mrs. A. Scrivener, Mrs. Lyle Simpson, Miss E. Soper, Mrs. J. Stanley, Mrs. H. Stevens, Mrs. W. H. Stirling, Mrs. B. Stockdale, Mr. R. E. Taylor, Mr. J. W. Whittaker, Mr. Fred Joyce.

Gorge View Society, Victoria, B.C.

Mrs. L. B. Parsons, Mr. Paul Naftel, Mr. Keith Henderson, Mr. Gerald Neely, Mr. W. E. Scythes, Mrs. H. Ross Marshall, Rev. T. G. Griffiths, Mr. J. Parry, Mr. H. V. Wilkinson, Mr. J. H. Sneddon, Mr. W. T. Straith.

SUPERINTENDENTS REPORTS

REDEMPTIVE AND WELFARE HOMES

THE MARITIME HOME FOR GIRLS, TRURO, N.S.

Twenty-two girls were admitted to the Home during the year—ten from Nova Scotia and twelve from New Brunswick.

Each girl comes to us with a very definite problem of her own, some filled with resentment, some fearful, but all needing love and understanding.

During the year twenty-nine girls were released and returned to their homes. Thirteen girls ran away—all have been returned. It was found necessary to send two girls to the Interprovincial Home for Young Women, Coverdale, New Brunswick.

I had the privilege of speaking to several organizations on the work of our Home. After hearing about the work being done here, the Kiwanis Club of Truro decided to make it possible for one girl to attend Business College. The Soroptomist Club again paid the rent for a cottage during the month of July at Bass River. Through the kindness of the Kinsmen Club, the girls were again allowed to use the swimming pool in Victoria Park each day. Several church groups have entertained the girls at Pot Luck Suppers and social evenings. Once a month the girls have attended the Royal Theatre.

A committee of three from the Department of Welfare for the Province of Nova Scotia spent three days at our Home, and later submitted a report with suggestions for the improvement of the work being done here.

It was with great regret we received the resignation of Mrs. Nan Rushton, because of ill health. Mrs. Rushton was the Accountant here for many years, and certainly proved herself an exceptionally fine person. We were fortunate in obtaining the services of Mrs. Edena Joudrey, who is doing excellent work. Miss Marie MacLean resigned as Assistant Superintendent and was replaced by Mr. Rita Dewar.

The Girl's Choir continues to sing at different meetings. One girl sang at the Music Festival and came third, just three marks below the winner. Courses in Cookery, Sewing, Laundry, Home Nursing and Typing have been taught, and Academic Studies up to Grade Ten.

(MR.) D. R. ALLAN, *Superintendent*.

INTERPROVINCIAL HOME, MONCTON, N.B.

During the year 1963 there was great sorrow in our Home at the passing of Mrs. Phyllis Warwick, after her many years of devoted service to the girls in the Interprovincial Home.

The year started with fifteen girls in the Home, thirteen were admitted during the year, eighteen were discharged, leaving ten girls to start the year 1964. There were twenty-eight girls under our care during the year 1963.

I started at the Home December eighteenth, at a very busy and exciting time of the year. There were parties to plan, decorations and the tree to trim, and a wonderful selection of gifts to be sorted out and placed under the tree for each girl. Most of these gifts were supplied by the Ladies Auxiliary, Church Groups, and Clubs to whom I extend my warmest thanks on behalf of the girls.

The general health of the girls has been quite good, but there have been four girls hospitalized, two with minor operations, two with bruises and broken bones from falls. Three girls were taken for psychiatric treatment to Dr. Philippe Michel, one girl being transferred to the Provincial Hospital in Lancaster, one receiving treatment in the psychiatric ward in Moncton Hospital. This girl has been doing very well, and was released from the Home in October. There has been considerable dental work necessary, and Dr. Allaby looked after our needs well during the year. Our Physicians were Dr. Pullin for any eye tests and glasses that were necessary and Dr. McCrea to whom each girl must go for medical examination and treatment, and who deserves a special thank you for his understanding as well as his medical care.

The usual daily training in domestic work has been carried on with the help and supervision of very capable staff, to whom I am very thankful. I wish at this time to express my deep gratitude to Mrs. I. Thompson, member of the Executive Board, who has helped repeatedly in my efforts to increase the craft work. First by her very capable teaching of rug making to the girls. Secondly by bringing to us Mrs. Comfort Eagles, who very kindly came to instruct us in weaving, so that we might put our looms to work again. We also have had wonderful help from Dr. Ivan Crowell, of the Handicraft Branch in Fredericton, who has sent to us two instructresses, Mrs. Carr and Miss Theriault.

Each Monday afternoon the girls enjoy P. T. exercises, and we have had several sessions of Volley ball to date. Monday evenings we were privileged to have Bible lessons taught by Miss J. Stannard, and since her absence by Mrs. J. F. Steeves. Thursday evening is one of the most enjoyable times for the girls, it being our good fortune to have Mrs. Ruth Buchanan come to play the piano for a rousing sing song.

Each day is started with a short devotional service in the Chapel, and on Sunday we all go to Chapel services. I wish to thank all the Women's Auxiliaries of the Church Groups who arrange the Sunday afternoon services conducted in the Home.

The new projects being planned are first: a course in bookkeeping and typing. There are five girls interested in taking this course. Second: if we were able to obtain two hair dryers, we would be in a position to have an instructress from the Technical School, to give the girls a course in hairdressing. This could be continued after their discharge from the Home, and perhaps contribute to their rehabilitation. Third: I would like to see the girls decorate their own rooms, choosing their own color scheme; this would add to their knowledge of home making. They seemed very happy to help with the spring cleaning and worked well.

The strawberry crop and vegetable garden were very good last year, in the very capable hands of Mr. Bulmer who attends to so many of our needs so efficiently.

I wish to thank the Ladies Auxiliary, the various Church Groups and Clubs who have extended a helping hand to us so willingly. To Miss Frances Newman who has been so kind to one of the girls, now discharged, to all our many friends who remembered us with Christmas gifts, birthday gifts, books, clothing, and all who gave of their services, to the committee for their encouragement and support, to the staff, Mr. Bulmer, and to all who have co-operated with me, my sincere thanks to you all.

(MRS.) SYLVIA G. BOWKER, *Superintendent.*

EARLSCOURT CHILDREN'S HOME, TORONTO, ONT.

The first thing that enters my mind when the time comes for an Annual Report is "What will the people want to know about EarlsCourt?" for many of the things that happen during the year in a children's home seem trifling and unimportant unless you are living in the midst of the children's lives. Of course there are the usual meetings, week-end camps, picnics, Christmas parties and concerts, sleigh riding, skating, ball games and other activities that make up the experiences of childhood. There are also birthday parties, visits to and from friends, the daily round of meals, home work and mischief-making that go into daily living. But the small, seemingly unimportant happenings that show progress are our measuring sticks of the quality of our service.

There was the day six year old Johnny first tried to skate and we watched him, ankles like wet macaroni, wobbling over the ice, falling, rolling over in the snow, and getting up laughing at himself in great glee. Could this be the little boy who, when he came to live with us six months previously, shook from head to foot when another child was hurt in a fall, and who, when he was hurt himself, even to the slightest degree, would become hysterical and comfortless? Here he was, bumping and tumbling and shouting and laughing like any other boy!

Or, there was the day Mary actually fought for her rights with another little girl. Mary, who had to learn to play after she came here last summer! Mary who could not stand up for herself in any way and who was a huge target for all kinds of teasing from the other children. She had, at last, found out that she was a person and had rights too. It is incidents like these that show us what we are accomplishing, but to some they may seem so unimportant.

With 32 children in our Home, each with a different personality, each with a different need it would be impossible to give a report for 365 days and make it a true picture. We have made progress and many gains, but we've faced defeat too. We have admitted *eleven children* to our Home and have discharged *ten*. Of the latter group *five returned* to their own homes, *three* went to foster homes and *two* went to other Institutions.

In February, Mr. Paul Argles, M.S.W., joined our staff as Assistant Director and Caseworker. This was a red letter day for us, a dream come true. Having a full time Caseworker enables us to work with individual children, helping them recognize their problems and themselves as human beings with rights and responsibilities. Mr. Argles will become Director in May, 1964 when our present Director retires.

Our Camp is a great colorful part of our service at EarlsCourt and our children look forward to it as soon as Christmas is over. All the children go and the programme is planned carefully to meet their needs. It provides activities that are stimulating but not too competitive, informal and with as little pressure as possible. 50 children attended during July and 72 during August.

Many groups of United Church Women have visited and shown interest in our Home during the year. We have had displays at three church fairs. We are grateful to those who have provided bedding, mitts and other new clothing and to those who have made financial donations. I have spoken at five church groups during the year.

We look into the future with hope and faith, trusting that we shall bring into the lives of our children a feeling of security, a knowledge of themselves and a capacity and strength to accept the challenge of living good worthwhile lives.

(MISS) DOROTHY MOORE, *Director.*

VICTOR HOME FOR GIRLS, TORONTO, ONTARIO

There were 128 admissions to the Home during 1963, and 22 were carried over from the previous year, making a total of 150 girls served. Their average age was 18½ years. To these girls were born 146 babies of whom all except a very few were given in permanent adoption through Children's Aid Societies.

We had 93 girls who claimed United Church affiliation, 10 were Anglican, 8 Presbyterian, 6 Baptist, 5 other denominations, and 6 had no church affiliation.

Almost fifty per cent of our admissions are High School students. We are fortunate indeed to have volunteer teachers who come to the Home to tutor and so, make it possible for these girls to return to their secondary schools at their own grade levels.

A student from Covenant College spends one evening a week in the Home with the girls as her field work for the school year. Her programmes are varied but each evening concludes with a short worship period in the Chapel.

Rev. Harold Frid continues to serve as Chaplain to the Home, and Dr. J. M. Finlay comes in one afternoon of each week as Counsellor. Speakers come from week to week to conduct Sunday morning worship services, and many friends come to supervise arts and crafts. To all of these we say, "Thank you."

We are deeply concerned at the increasing number of applicants and we pray that, with God's help, a healthier state of society may emerge in which there will not be these casualties.

(MRS. L. H.) NORMA E. DOERING, *Executive Director.*

BOLD-PARK LODGE, HAMILTON, ONT.

The opening of the Lodge for business, and the dedication of the building were the outstanding features of the year. The order declares the sequence of events: The Lodge's first resident was admitted on January 22nd, 1963, while the Lodge was dedicated on January 30th by the Moderator and, then, Secretary of the Board of Evangelism and Social Service, the Right Reverend James R. Mutchmor, as a part of a programme to rehabilitate male alcoholics.

There have been twenty-two admissions during the calendar year. Eight of these left the house either by their own volition, or by request. Of these, three have shown marked improvement. As residents leave the Lodge, a follow-up programme operates to inspire continued relationship of the "graduate" and the Lodge, and as a means of help toward employment.

Five "graduates" appear to have retained sobriety. Two others, with a "slip" or two, are now sober. One has made excellent progress at a government trade school. Another is reunited with his wife and has become a reliable member of a transportation firm.

Applications for residency come before an Admittance Committee, and interviews are arranged. The committee has been granted freedom in its system of operation. However, a general procedure is followed. Candidates are recommended by the Dundurn Clinic, the Ontario Hospital, the city hospitals, and A.A. Screening continues to be a problem. Experience is beginning to suggest that Bold-Park Lodge is to accomplish only a small part of any alcoholic's rehabilitation. Its services, advisedly, are likely to be restricted to a small percentage of selected men. The board of directors recognize that we are but a small part of a larger process of rehabilitation, that we are to be thankful for mild successes, and that admittance to, and continuance in residency be governed by two major conditions, (1) sobriety, and (2) compatibility. In order to save or to help a few, or to complete our link in the chain of rehabilitation, we must be content to stay within the limits of our responsibility as we see it. This responsibility, we believe, is to those male alcoholics whose disposition and habits are compatible with the life and discipline of the Lodge. The family spirit of the house is difficult to maintain, yet necessary to the welfare of all, residents and staff.

As resident staff, the Lodge is fortunate to have Mr. and Mrs. Harry McGeorge who are exceptionally dedicated to the cause for which the building is dedicated. The relationship between them and the men is good. Mrs. McGeorge, particularly, is well accepted and respected, and does an outstanding job of handling housework, buying for household needs, and in producing and serving appetizing meals. It is fortunate that at a very difficult and strategic period in the history of Bold-Park Lodge, the McGeorge team has been available to us.

The programme of the Lodge has been assisted by the interest and co-operation of other organizations and institutions. The staff of Dundurn Clinic, the social workers at the Ontario Hospital and city hospitals, as well as members of A.A. have been most helpful and appreciation is, hereby expressed.

1963 has been a difficult year due partly to the lack of experience and little or no tradition as a guide. Our difficulties have been increased immeasurably by the sudden passing of our energetic and dedicated secretary treasurer, Mr. James Gardner, whose industry and devotion are

embedded in the structure of Bold-Park Lodge. To Mr. H. C. Smith, who accepted the office of interim secretary-treasurer, and who has worked hard and long for the good of the Lodge, our deep appreciation is, hereby, expressed.

BEN S. MORWOOD, *Chairman.*

THE CHURCH HOME FOR GIRLS, WINNIPEG, MAN.

The highlight of 1963 for the Church Home was the move into the new building on April 11. The official opening had taken place on February 9, when Dr. Mutchmor was in Winnipeg as we felt he should be present at this function.

The Home accommodates 18 girls and during the year 63 girls were admitted. Ages range from 14 to 35 years with the majority of girls around the 17 year mark.

Thirty-six girls reported their affiliation with the United Church and six with the Church of England; the remainder were Presbyterian, Baptist, Roman Catholic, Jewish and two un-affiliated.

During the year 48 babies were born, including a set of twins who were adopted from the hospital. Four babies were taken home by the mothers. The larger number are placed for adoption, this being arranged with the co-operation of the Social Workers of the Welfare Department who do an admirable piece of work.

We are fortunate in having a Doctor who is interested and willing to come to the Home to hold clinics as well as visit at any time when needed for professional advice. A Nurse from the Health Unit gave health instruction classes periodically. Discussion and Christian Education groups are held weekly. The Counsellor appointed by the Board visits the Home weekly.

The girls take part in the daily worship and a Minister from the Anglican or United Church leads in worship on Sunday in the Home.

At the end of December, 1963, twelve of the sixteen girls in residence were taking Academic Courses suitable to the individual. One girl who wrote her Grade XII exam in the Home received an average of over 70 per cent in June. Beside studying, time is spent in knitting, sewing, crocheting, reading, games and watching TV.

From Church groups and individuals gifts were received at Christmas time and in the fall vegetables and fruits. These were appreciated and enjoyed. The Kiwanis Club sent its usual gift.

Staff members are always pleased to have interested people visit the Home and the parents of the girls who have been in the Home have expressed delight in the atmosphere and the new building.

During the summer a change of Staff took place as there was a need for workers to 'live in'. The work of Mrs. McMillan and Mrs. McConnell has been appreciated by many of the girls. Letters of gratitude received show the esteem with which both of these workers were held.

Thanks is extended to all who have assisted to provide a shelter in a Christian environment for girls, to serve their emotional, economic, spiritual, recreational and educational needs during this period of their experience and to return them to their communities to lead a happy and constructive life. May God bless every one of our girls.

(MRS.) V. CARRUTHERS, *Executive Director.*

THE SOUTHERN ALBERTA LODGE FOR ALCOHOLICS, CALGARY, ALTA.

The Southern Alberta United Church Rehabilitation Lodge for Alcoholics is a rented modern, family-style duplex at 236 48th Avenue N.E., Calgary, Alberta, with individual bedrooms for twelve residents. The men who apply for admission are carefully screened by an Admission Committee of ministers, medical and professional social workers, on a non-denominational basis. The United Church is solely responsible for the Lodge and no other organization has any bearing on the policies maintained, although various social agencies, medical and professional men, social workers trained in alcoholism, etc., are drawn on for assistance in a consulting capacity.

The resident is potentially a valuable human being to be restored to society. He joins with his fellows in counselling and education designed to help him understand the illness within himself and know he can conquer it permanently with spiritual help. He is assisted by medical men and trained workers until he is able to face his problem squarely, overcome it himself and release himself back to his family, his job and his place in society. His need for rest, quiet, nutrition, therapy, directed self-examination, spiritual help and meditation is met in our Lodge.

The Lodge opened in April, 1962, and since that time has been slowly gaining interest and referrals so that at the end of 1963 we have had a total of 55 residents. Many more men made application but our rigid Admissions and Review Committee is adamant in its resolution to admit only those men who want admission through their own sincere desire for rehabilitation and not because they have been pressed into such action by their family and interested friends, or for any other reason.

It is a cause for rejoicing that of the 55 men admitted nearly half have been so successful in conquering their alcoholism and remaining in contact with the Lodge that we can look forward with hope to the future of the United Church in its vigorous approach to this universal problem.

(MR.) M. M. DALE, *Director.*

UNITED CHURCH LODGE, EDMONTON, ALTA.

During 1963, sixty-seven men were interviewed, of which forty-six were admitted. Eleven of these have apparently obtained a meaningful degree of rehabilitative help for a recovery trend of 24 per cent. This is the report of the Screening Officer of the 'Lodge', and he indicates that this is quite an encouraging figure.

The staff at the moment consists of a full-time supervisor who has been with us since last March, a full-time cook, a consultant in the person of Mr. Allon Fraser, who was formerly with the Alcoholism Foundation. We appreciate very much the excellent service which Mr. Fraser has rendered.

A constant liaison is maintained with the A.A. groups, the Alcoholism Foundation, and the welfare and counselling agencies in the area. These are our principal sources of referral. We had hoped from the very beginning that the churches would provide a number of referrals—men from their own congregations or from the community who come to the ministers for help. These referrals have not been forthcoming. It may well be that the ministers are not in touch with the alcoholic, or that the individuals who come to the ministers are not willing to accept the help offered by the church, or are unwilling to come into the Lodge.

The Board of the Lodge awaits the decision of the Board of Evangelism and Social Service to determine whether this Lodge should continue to function under the sponsorship of the church. A Committee has been set up by the Board of Evangelism and Social Service to investigate the work of the Lodge and to make a determination as to whether or not the church should remain in the work of the rehabilitation of the alcoholic.

The financial help for the Lodge continues to come from the Board in Toronto, from the Edmonton Presbytery and from individual churches in the northern part of the Province, as well as from United Church Women's Units throughout the northern part of the Province. The U.C.W. have contributed both money and gifts of food, bedding, etc. which have been very much appreciated.

The whole question of the rehabilitation of the alcoholic, male or female, is under review at the moment by the Provincial government. The government is attempting to determine whether or not the use of farm prisons is practical and whether they will go into the whole area of providing a Home for the men where they may live while they are receiving counsel at the Alcoholism Foundation. This would of course, be a duplication of our service. We, as a church, must determine whether or not we wish to remain in the non-institutional rehabilitation program for alcoholics or whether this whole area of concern should be turned over to the government.

The events in the Lodge during the past year would indicate the need of the church to assist individuals in the community if the government will not act.

(REV.) IAN MACMILLAN, *Chairman, Board of Directors.*

THE UNITED CHURCH HOME FOR GIRLS, BURNABY, B.C.

During its fifty years of service our Home has cared for over 4,000 young women. Early in its history this care was given to any young woman who found herself in trouble of any kind. In later years it has become exclusively a refuge for the unmarried mother.

During 1963, 107 girls were given shelter, the average age being 18½. Nearly 50 per cent were students who continued their studies by correspondence under the direction of our visiting teacher.

77 babies were born; 15 infants were kept by their mothers. The others were placed in adoptive or foster homes through the good services of our social worker who comes to us from the Children's Aid Society of Vancouver. Lectures on pre-natal and post-natal care by a representative of the V.O.N. continue periodically throughout the year. The prescribed daily exercises are of great value. The Maternity Clinic of Vancouver General Hospital Outpatient's Department provides excellent care for all but the few girls who choose to be attended by private physician.

When weather permitted this summer, our new out-door recreation area was a popular place for meals, study or to entertain visitors.

We are indebted to our two faithful volunteers who visit our Home teaching a wide variety of crafts.

Our Chaplain, an ordinand from Union College, Mr. Jack Hooper, conducts Sunday morning service, and with his wife, Elaine, joins us for mid-week Bible Study or a discussion group. Morning devotions are conducted by a staff member assisted by two girls. We come together each evening for benediction.

But God touches our lives in many ways through the days and weeks of a girl's stay with us. One significant revelation to the girl and her family is that the Home exists, and that there are Board members, and members of women's groups and church friends whose prayerful concern, efforts and gifts have created not only a Home, but a home.

(MRS.) ETHEL M. PACKHAM, *Superintendent.*

HOMES FOR SENIOR CITIZENS

THE AGNES PRATT HOME FOR SENIOR CITIZENS, ST. JOHN'S, NEWFOUNDLAND

We have just reached the end of the fifth year of service at the Agnes Pratt Home. At the beginning of the year the number in residence was 36 (29 women and 7 men). We accommodated 40 guests. There were 3 deaths and one guest was moved to hospital. Our oldest guest and one who had been with us since the opening of the Home, Mr. Dougald Hobbs, died on December 1st at the age of 103 years.

The five different United Churches of our city sponsored a Birthday Party every two months, in turn. The July party was held at Murray's Pond Country Club. It was under the auspices of the Auxiliary. The Princeton Seminary Choir of New Jersey, which happened to be visiting St. John's at that time, delightfully entertained the guests.

Our annual "At Home" and sale of work was held early in September. This event was of special interest to the guests, as the handwork for sale was made by themselves. This getting together gives them an opportunity to spend a social afternoon with the friends of the Home.

Morning devotions continue as usual. Monthly Holy Communion was administered by the United Church Chaplain for Hospitals and Institutions, and also by the Anglican Chaplain for those of the Anglican faith.

Our Christmas this year was saddened by the death of our beloved benefactor, Senator C. C. Pratt. His passing was keenly felt as he was a personal friend of every guest.

I wish to express my sincere thanks to the staff for their co-operation in all matters pertaining to the welfare of our guests and to the Chairman and members of the Board my appreciation for their continued support during the year.

(MRS. D.) VIOLET M. EVELY, *Superintendent.*

TANTRAMAR HAVEN, SACKVILLE, N.B.

The Home, operated in co-operation with the Maritime Conference, has accommodations for 40 guests. It is fully occupied.

1963 was a very good year at Tantrammar Haven. The Home has been filled to capacity and many improvements have been made. The John Raworth Memorial Cottage, completed in December 1961, was dedicated on June 9, 1962, by the President of the Maritime Conference. This is a four apartment building. Also, a new, four double apartment, brick veneer building was erected on the spacious grounds during the spring and summer of 1963 and will be dedicated during the Maritime Conference meeting in Sackville in June, 1964.

In December 1961, Mrs. Adelaide Carnwath, who had been a guest at the Home since 1955, died and left the Home a substantial sum in her will. A small cottage was paid for from this bequest and is now known as "Carnwath Memorial Cottage". It was dedicated by the President of Conference on June 9th.

The theological students at Mount Allison provide Services of Worship every Sunday. The Session of the Sackville United Church administer the Sacrament of the Lord's Supper regularly and arrange for transportation to the Church. Many church groups from Sackville and Amherst arrange for the entertainment of the guests.

I am grateful to the Board of Trustees who do everything they can to make the guests comfortable. A Night Supervisor was engaged in the Fall of 1963 and has greatly added to the efficiency of the service to the guests. I am thankful also for an excellent staff.

(MRS. J.) CHARLOTTE RAWORTH, *Superintendent.*

UNITED CHURCH "DUN-EDIN" HOME, MONTREAL, QUE.

During the past year Dun-Edin has had many changes. At present we have 21 residents, and another lady is expected soon. We lost three by death. Four who needed special care were transferred to the new wing of the Griffith-McConnell Home. Two returned to their families. Nursing care has been given to six of the residents—one for three months, another for one month. Trays were taken to rooms when necessary.

Our annual tea and sale of work was held in June under the auspices of the Auxiliary of United Church Homes. Six chairs and cushions were purchased with a portion of the money realized from this sale.

During August the house (outside) was painted, the front walk repaired, a shelter for the garbage cans was built at the rear of the building. Weeds and brush along the back fence were cleared away and the ground sodded.

Each Sunday transportation was graciously provided for those wishing to attend the service, by members of Montreal West United Church. The monthly services held at the home, arranged by Rev. K. J. W. Murray, were much appreciated.

During the year we have received gifts of afghans, quilts, complimentary tickets, a folding chair, home-made jam, fruit, vegetables and flowers. On Mother's Day each resident received a geranium from Gerald McKenna Limited. Later these were planted in our garden and bloomed all summer.

On several occasions different groups paid us a visit. One of these groups served our evening meal. Others showed slides or presented a musical program.

We were well remembered at Christmas with gifts and entertainment. Groups from various churches, also Kiwanis of St. George, entertained us with carol singing. Each resident received a gaily decorated basket of gifts, donated by United Church Women groups of Montreal.

I appreciate the loyal support of the Board, the Women's Auxiliary, the United Churches of the city and all who have given generous support.

(MRS.) MARION PETTES, *Superintendent.*

GRIFFITH-McCONNELL HOME, COTE ST. LUC, QUE.

1963 proved to be a most interesting and active year for the Griffith-McConnell Home. We had 62 admissions, four residents passed away and at the close of the year we had 148 residents in the Home.

An important event took place on May 15, when Dr. R. Robertson, Vice-Chancellor and Principal of McGill University, opened our new 28-bed infirmary. The new infirmary is fitted with the latest equipment and is proving to be a source of great comfort to residents who required nursing care.

Another special event was the opening in December of our new auditorium which provides excellent facilities for religious meetings, concerts, etc.

On November 26 we had the happy privilege of congratulating Miss Marilla Adams on her 100th birthday.

Devotional services were held every second Wednesday under the direction of the Rev. Kenneth Murray.

A Unit of the United Church Women has been formed within the Home and meetings are held once a month with an address by a special speaker.

We are indebted to the Auxiliary who, under the leadership of Mrs. Ronald Robertson, have provided entertainment and have assisted residents with various hobbies such as ceramic work, basket making, etc.

On November 6 we were saddened by the death of Mr. J. W. McConnell. A memorial service was held that evening in the Home, conducted by three of our Residents, Rev. W. J. Wright, Dr. R. Pounder and Dr. D. A. Frame.

The Christmas season was enjoyed by all. Christmas dinner was served on December 20, after which a movie was shown and gifts were given to all residents.

I extend sincere thanks to Mrs. J. G. McKay, Chairman of the Board, and other Directors, also to the Auxiliary and our staff for their cooperation throughout the year.

(MISS) E. DONALDA CAMPBELL, *Superintendent.*

INA GRAFTON GAGE HOME, TORONTO, ONTARIO

The Home has accommodation for 51 ladies; we started the year with 50 and ended with 49. There were ten admissions and twelve discharges. The average age is eighty-two.

Some of our ladies attend Church regularly; cars from the churches are sent for them. Many are active in the U.C.W. Thirty-six worship services were held during the year, including World Day of Prayer and five Communion services. Our chaplain led a group in the study of "The Word and the Way." Church organizations and other groups have entertained the guests. Three bus trips were arranged, followed by lunch at a church.

The Woman's Auxiliary is active and has arranged parties, bus trips and other activities. Open House is held in May, followed by a sale of work. Guests sew and knit for Children's Aid and other organizations.

Our Guests enjoy preparing and putting on skits for the monthly birthday parties and the rhythm band is called into service. A scrap album is kept and all items of importance are recorded.

The Directors have had a busy year. An elevator was installed and an attractive lounge has been provided for the staff. Many other comforts have been added, for which we are grateful. A television set was presented by a city church group.

We have had many changes on our staff. We would like to express our gratitude to the Assistant Superintendent, Secretary and other members of staff for carrying on under difficulty.

We express our thanks to the Board of Directors, the Women's Auxiliary, the staff and all who assisted the Home during the past year.

(MRS.) ESTHER HARDING, *Superintendent.*

LAVELL SMITH HOMES, TORONTO, ONT.

The Homes have accommodation for 30 residents. 35 were cared for during the year. There were 7 removals and 8 admissions. Of those who left the Homes, some are in nursing homes and some have returned to their families. The average age is about 86 years. The residents are active for their age; they enjoy taking long walks, going shopping, attending church, entertaining their families and friends, visiting, and performing small duties about the Homes. There is a devotional service once a week except in the summer months, conducted by ministers from nearby churches, and much appreciated by the guests. Gifts and money continue to be received from friends and church groups. At Christmas the Homes were gaily decorated and the guests enjoyed several parties and outings arranged by church groups beside the usual Christmas dinner.

Considerable decorating has been done and the properties are in good condition. We are happy to report that one of the mortgages has been discharged.

The Board of Management says a warm "thank you" to the Women's Auxiliary, the staff, the many church groups, the generous friends and volunteer workers who have co-operated in the work of the Homes during the year.

(MRS.) VERONA GUTHRIE, *Secretary*.

NIAGARA INA GRAFTON GAGE HOME, ST. CATHARINES, ONT.

Our Home is now well into its fifth year. One hundred and twenty three senior citizens have resided here since September 1959. We have forty in residence at present.

We have received applications from British Columbia to New Brunswick and from Florida to North Bay. We have guests of several denominations, but all participate in and enjoy our religious program, especially the weekly service of worship conducted by our Chaplain the Rev. Walter Davis, who also conducts the quarterly communion service.

All enjoy life and take part in games such as shuffle board, cards, checkers and croquinoie. Several enjoy hobby craft. The television room is a popular spot.

Our residents have been guests of the senior citizen clubs of the city. Church groups have arranged blossom drives and trips to the parks and greenhouses of Niagara Falls. The annual picnic at Niagara Falls was a delightful event. Easter, Thanksgiving, Christmas, New Years and all birthdays were suitably celebrated. In May we had our Open House with five hundred visitors. Mr. John Sandham, member of the Board, conducted a weekly Bible Class which was both inspirational and educational, most of our residents attending. Mrs. Walter Davis arranged with the units of Grantham United Church U.C.W. so that every month each member entertained one or two of our residents in her own home, until the whole number had been invited. Several of the U.C.W. Units of the churches of Hamilton Conference held a meeting in our Home. Many youth groups put on entertainments for us. Mrs. M. C. Aikens arranged for two ladies to spend Sunday afternoon visiting our residents. The boys of Sigma HiY. Club assist by each giving one day's work and serving our special dinners. The Y.P.U. of Grantham United Church also served in this way.

Our ladies have helped the Save the Children Fund and the bazaar and teas of their churches by serving and knitting. One has "adopted" a Korean child, which has added much interest.

The generous donations of money, fruit, vegetables and canned goods by the U.C.W. has been greatly appreciated.

(MRS. H. L.) KATHERINE BRACE, *Superintendent*.

PARKWOOD MANOR, WATERLOO, ONT.

Parkwood Manor, 75 Cardinal Crescent, Waterloo, Ontario, opened its doors to its first residents on September 3rd, 1963. It is a joint enterprise of the United Church of Canada and the Evangelical United Brethren Church. The two denominations worked together in planning for this beautiful new home. At the end of December there were thirty three guests in the Home, which can accommodate fifty-six residents and four staff members.

The management of the Home is built around the philosophy that old age should be the best part of life for Christian people and that spiritual and intellectual growth is not only desirable but entirely possible. The only rule in the Home is Christian courtesy and consideration and our people are very happy and contented. They are a group of mature Christians, and in their fellowship with one another this is evident.

They are regular in Church attendance and in its support. We have many events that add fun and interest to life. A current events discussion group is very popular and our people's contribution to the discussions is notable.

The ladies quilt and knit for overseas relief.

Relatives and friends are a part of the family life and a happy home such as this cements family relationships.

We encourage our residents to take part in Community and Church affairs and to keep up their interest in things outside the home. Nowhere, are newspapers and magazines read more thoroughly.

It is my conviction that a man or woman who has a real Christian faith has not deteriorated into selfishness. One has over ninety years, and just as a live insectually as they ever were. One man, ninety four, is writing a book. Since coming here he has had at least eight articles in various papers and magazines on such topics as international affairs and biculturalism.

We have regular Bible study after breakfast. Musical events are a source of joy and each Sunday night we try to have someone in to sing and lead in a sing song. Many of our ladies play the piano and take turns playing the hymns for devotionals. Some are renewing their playing.

Committees of the residents are appointed to plan for special events such as a Halloween, birthday or New Year's parties.

The staff makes us not only keep the home spotless and look excellent, but they take a personal interest in the guests and are always eager to serve them.

We are grateful for a fine Board of Directors and for the many ministers and lay people who assist us in the Home. We thank God for this happy venture, for the kind of people we serve and for the happiness that is evident here.

(Mrs.) M. D. L. McLELLAN, *Superintendent.*

HILLCREST LODGE, ORILLIA, ONTARIO

Over the past year we have cared for twenty five guests ranging in age from 18 to 80. There were 10 guests at the beginning of the year and 18 at the end which is an increase. A guest of the long duration (Gladys Hume) in St. Catharines, came to us in August wanting to see what life would be like at a small home. We came and to enjoy the view. Investigating all we could about Hillcrest Lodge. An extra bed was added till she went back in November. She has promised to come back with the first robin. Our home, though small, has a friendly family atmosphere.

During the past year most have been discharged, some to nursing homes and some to family. Some have been identified. One who had been with us six years, and then in the field of the attractions a new home had to offer, but after a year was glad to return to our quiet Home home. Another former guest has come back. Many others have asked for accommodation which at present is not available.

Some of our guests are not too active, others are so active it keeps us on our toes thinking of something to keep them busy. During the past summer these active ladies took over the garden work and did practically all the planting, weeding and harvesting of the vegetables. We enjoyed fresh vegetables during the summer and had some for our freezer and storage which we are still enjoying.

Our efficient Board of Ladies in their efforts to have Hillcrest Lodge an attractive comfortable home in which our guests can spend the summer. Recent rooms have been redecorated, the laundry lined and painted, new washing machine was bought with the help of donations from many friends. Church Women's groups throughout the Presbytery. The latest improvement was the redecorating of the dining room with a new floor and walls. The walls needed a fresh coat of paint so Severn Falls U.C.W. donated the paint. Now it is a lovely comfortable room where meals can be enjoyed.

The staff wish to extend their thanks to the Board and to the many kind people of Orillia and the Presbytery, also to the Ministers who come each week with a message of hope and peace.

(Mrs.) A. M. HOLLIDAY, *Superintendent.*

NORTHEDALE MANOR, NEW LISKEARD, ONTARIO

We had 15 special things among the residents in 1960. There were 17 women and 15 men in the year and 15 women and 15 men at the end. There were 15 admissions, 1 removals to hospitals and one went to live with his family in 1960. Of the 8 removals to hospitals 4 passed away and the other 4 are in chronic hospital.

Worship Services are conducted every Sunday afternoon by one of the ministers from the Ministerial Association. Morning devotions are held each morning before breakfast in the dining room. Communion services were held four times and World's Day of Prayer was also observed.

Early in September "Open House" was held. More than 175 guests came to the Home. This event proves most successful in every way. Special gifts were given and appreciated during the year. We received many gifts of money from the U.C.W.s in the three Presbyteries, also Christmas gifts and donations of food.

Our flower and vegetable gardens were quite good, and fresh vegetables were enjoyed by all. A few of our male residents take great pride in the care of their gardens and lawns. A few of our ladies keep busy with sewing, knitting and crocheting, producing articles for display at "Open House".

I wish to thank my Staff, the Chairman and all members of the Board and all those for their many acts of kindness during the past year.

We are grateful to God for all His rich blessings and pray He may continue to do with us as we all work together that our residents may be happy and enjoy the eventide of Life.

(Mrs.) ERISSA COOTE, *Superintendent.*

SUPERIOR PRESBYTERY SOCIAL WELFARE WORKER

As the first year of operation of the United Church Department of Social Service, Superior Presbytery draws to a close, the following report is submitted for your information.

During the past 11½ months approximately 700 calls have been made in Port William, Port Arthur and surrounding areas. 117 clients have been interviewed in the office, and I have travelled almost 7,000 miles. Files have been set up on 50 continuing cases, approximately 25 transient cases have been interviewed and helped where possible.

Referrals have come to this office from the following: Clergy, Provincial and Municipal Welfare offices, individuals, Ontario Hospital, Rehabilitation Services, Children's Aid Society, John Howard Society, Salvation Army, Police, Charitable Organizations, Medical Profession, Alcohol and Drug Addiction Centre, Veteran's Affairs.

A considerable amount of work and time has been spent in relieving immediate financial distress. In conjunction with this phase of the work approximately \$75 worth of emergency groceries has been obtained through the welfare funds of various churches. One church donates any food left over from its weekly bake sale. This is picked up every Friday evening, frozen and distributed throughout the following week. Over one ton of used clothing has been collected from the churches, sorted and distributed. Blankets, household linens, washing machines, couches, tables, chairs, etc., have been picked up and taken to homes where they were urgently needed. Two sets of dentures have been obtained through donations from local organizations. Drugs, special diet and baby foods, shoes, overshoes, school books, glasses, etc., have also been obtained through contacting various organizations.

I would estimate that in 90 per cent of the cases there are financial problems. These are not merely simple problems which can be alleviated by some immediate assistance as listed above, (although this is often an important aspect) but rather ones where there is need for families to assess their mode of living and to re-budget expenses in relation to income. In many of these cases the mother has been faced with the necessity of assuming the role of head of the family through the illness, death or desertion of her husband, and in situations where they feel that the financial situation is hopeless due to accumulated debts. People in these circumstances need help in adjusting their whole way of life and to rebuild their faith in their own ability to cope with the difficulties.

Cases such as these are almost invariably referred to this office by workers from the Provincial Welfare Office, Children's Aid Society or Veterans' Affairs as they are very aware of the need but either lack of time or the nature of their work precludes them from being able to assist the people. At the present time this office would appear to be the only one at the Lakehead where this type of family service can be both obtained and accepted by the clients.

Alcoholism is involved in at least 70 per cent of the cases. There is an excellent working relationship between this office and the Alcohol and Drug Addiction Centre here. Relieving financial problems and working with the family would appear to have been of some help in the rehabilitation of several alcoholics over the past year. I am attaching a copy of a human interest story to be submitted in the near future to Miss F. Highfield for Mission Festivals. In this particular case the alcoholic husband had been sober for about one month when this office opened. However since January I have been visiting the home, helping the family over several financial hurdles, encouraging the wife and family, listening as the accumulated resentments of the past years poured out from the wife and children and working with the minister concerned as the head of each individual member of the family was renewed. His success in attaining one year's sobriety is certainly due to Alcoholics Anonymous but the fact that I was invited to share in their special evening is some indication that this office was, in a small way at least, of some assistance in the rehabilitation of the family as a whole.

A relatively small part of my time is spent working with the minister concerned in marriage counselling. In most cases this is with the younger ministers who, although they have the knowledge and concern, perhaps have not experience in this phase of the work which is developed over a period of years of dealing with the interpretation and insight of the unconscious factors in the persons concerned.

About 5 per cent of my time is spent with older people in the various congregations, helping them with their various problems, attempting to interest them in some activity so that their lives are not so empty, visiting them as a friend to whom they can pour out their particular problems.

At the present time I feel that there are many areas of work which I am, by reason of time, unable to explore. There is a definite need in this area for some type of hostel or social centre for those people of Indian or half-breed origin where these people could stay while in the Lakehead.

On looking back over the year, I find I have no real 'success stories' to report, but I know that many families have been helped materially, and I hope spiritually, through our concern for them.

(Mrs. J. R.) M. ELIZABETH CHALMERS, Social Welfare Worker.

OSBORNE HOME, NEEPAWA, MAN.

It is eleven years since Osborne Home was opened. We now have 25 guests and 29 residents in the housing units. Both residence and units are filled to capacity.

We regret the passing of three guests last year and the removal of one to a nursing home in Brandon. Three of the original guests are still in the Home and are remarkably well. Most of our people are well and enjoy meals and a limited measure of activity. Each guest has his own way of life and spends his time in a way most satisfactory and enjoyable to himself. Our ladies have done a great deal of sewing and knitting for the Red Cross and Hospital Aid. A number belong to the UCW and help in that way.

The Neepawa Ministerial Association continue to conduct mid-weekly services and Rev. W. E. McDonald conducts Holy Communion each quarter. The men of our Church have been most generous throughout the years, never failing to take the guests to and from Church.

We are grateful to the UCW for their assistance with our annual "At Home".

Women's organizations throughout the Manitoba Conference have showered us with pantry supplies, treats and gifts. We have a Winnipeg Daily Newspaper and the local Neepawa paper delivered to the Home. Service clubs and individuals continue to remember us generously. The AOTS from Strathclair made their annual visit and have offered to replace our television with a new one whenever necessary. This group presented us with the television in 1956 and have serviced it ever since.

We had a pleasant surprise at Christmas when Mrs. Cleave Smith who now lives in Washington came to visit us. Mrs. Smith was a member of the Administrative Board as well as convener of the furnishing committee of Osborne Home.

No major changes or renovations were made in the Home. We are happy to report that the loan on the New Development has been reduced from \$62,000 to \$9,500. It will be a great satisfaction when this loan has been retired.

Guests and staff wish to express sincere thanks to all who have generously contributed to their welfare and comfort.

(MRS.) W. A. CATHREA, *Superintendent.*

ST. ANDREW'S SENIOR CITIZENS HOMES, WINNIPEG, MAN.

St. Andrew's Senior Citizens Homes is composed of two projects: the first contains accommodation for five couples; the second contains 12 single units, plus accommodation for the project supervisor (the wife of the late Rev. J. Bitcon).

Our suites were fully occupied throughout 1963. Some of the friends passed away, and others moved to housing that was more suitable to their present physical condition. In particular we note the passing of the Reverend J. Bitcon. He was a gracious host and a kindly man. It is good to know that Mrs. Bitcon will remain at her home to take care of her neighbors in the other units.

During the year some \$3,300 was received in rents, and this revenue was sufficient to pay all taxes, services, repairs, etc.

Our only regret is that we do not have many more such units in this area of Winnipeg. Our waiting list is hopelessly long.

(REV.) CHARLES H. FORSYTH, *Superintendent.*

OLIVER LODGE, SASKATOON, SASK.

On December 31, 1963, we had in residence 56 guests: 51 women, 5 men, 1 married couple. During the year 6 guests were called by death, 2 left for nursing homes, 1 to a home where specialized care is given.

Our oldest guest is 93, our youngest 71. The average age is 83.3 years. For many the years are beginning to take their toll, they are less enthusiastic, less able to enjoy the routine of everyday living.

Rev. Benson Summers has charge of all religious services in the Lodge. The United Church services are held on Friday evenings. Rev. Summers arranges with the ministers in the City to conduct these services. Rev. Summers conducts the four communion services each year. The Pentecostal and Anglican services are held on alternating Wednesday evenings. Provision is made by the various churches which our guests attend for transportation on Sundays. A film service, conducted by the Rev. Dr. Leonard Schnell is held once per year. The World Day of Prayer for this district is held at the Lodge.

The Summers Unit, organized by three of the Knox United Church women, for women not identified with any United Church in the city, has been active during the year. One of the projects has been articles for the church bazaar.

The Ladies Auxilliary has had a busy year. A dessert party was held in the spring, as well as the tea, shower and bazaar in the fall. A number of necessary articles have been purchased for the added comfort of the guests. They installed a directory in the front hall. They also engaged

an instructor in handicrafts as well as providing the materials used. Quilting and the making of V.O.N. dressings continue to be popular. Four quilts were made and sent with a large box of used clothing to Korea. The members of the Auxiliary have arranged for the guests to be entertained in homes. This entertainment has taken the form of dinner, luncheon, theatre and patio parties, also drives through the city followed by a social hour and tea before returning to the Lodge. Each year four birthday parties and a Christmas party add much interest for the guests. Carpet bowling is still being enjoyed. Each Monday evening slides are shown by people who have travelled. Mr. and Mrs. Bert Buckle make the arrangements for this popular entertainment. During December various church groups and other organizations brought entertainment, treats and gifts to the Lodge.

I would like to express my appreciation for the thoughtful consideration of the Board of Directors. It has been a pleasure to have the cooperation of a fine strong Ladies Auxiliary. Again it is my privilege to pay tribute to a loyal and efficient staff.

(MRS. J. D.) RUBY MAY LEWIN, *Superintendent.*

INA GRAFTON GAGE HOME, MOOSE JAW, SASK.

The year 1963 has ended with gladness and sadness; in gladness that we still have with us some of our residents of whom we are very fond, in sadness that we have lost some through death or removal to nursing homes. As you work with elderly people they become more like your family every day.

We have 50 ladies in residence: 36 United, 6 Anglican, 2 Lutheran, 2 Alliance Tabernacle, 1 Presbyterian, 1 Apostolic, 1 Gospel Mission and 1 Catholic.

In Grafton Manor we take care of 13 couples and in McNiven Manor 12 ladies.

The Ladies Auxiliary replenish supplies as they are needed and sponsored our annual Christmas Dinner with a gift for each lady.

Our annual bazaar and tea put on jointly by the Auxiliary and residents of the Home was very successful. The proceeds from the sale of Handwork (\$240.25) were turned over to the Auxiliary for needs of the Home.

Cars come each Sunday morning to take the ladies to their respective church services.

We are proud that the President of the Board of Directors, Dr. F. C. Heal, was awarded the "Citizen of the Year" award for his work on behalf of senior citizens.

I extend sincere thanks to members of the Board and to the staff for their co-operation.

(MRS.) M. HULY, *Matron.*

HEWITT PLACE AND MUTCHMOR LODGE, REGINA, SASK.

To indulge in retrospect will merely substantiate what many of us hold to be true, that if we become willing and obedient instruments, God will provide the direction and the substance to bring marvellous things to fruition.

It is to the credit of the congregations of Lakeview, Knox-Metropolitan, Carmichael, Westminster, St. Andrews, St. Johns and Rosemont that initial steps were taken to venture into this area of Christian Charity. We were fortunate in obtaining property in the environs of Pioneer Village to erect the first of the two-phase United Church project for the nominal sum of one dollar. Hewitt Place is unique in a number of respects. Four separate buildings embracing twelve suites, each provide us with a study in social relationships in geriatrics. The development of an inter-dependent attitude among the guests has created greater security for many of the guests who might have had to seek accommodation with more services under other circumstances.

Hewitt Place is unique also in that the guests have assumed full responsibility for the janitorial services. Hewitt Place is a profitable venture. But of greater significance than this is the happiness, security and dignity it provides for forty-eight of our pioneers.

Mutchmor Lodge, built under the same Mortgage Agreement as Hewitt Place, and opened in June of this past year, is now operating on a balanced budget. The rates were raised \$5 per guest to provide for room cleaning service. This has worked out very well since the guests now receive services which more than compensate them for the increase.

As a matter of record, it might be well to mention at this time that the land for Mutchmor Lodge was obtained from the Provincial Government through an exchange with the Lutheran Church and a small parcel from Pioneer Village together with a strip of land under Provincial Government ownership. The cost to us was \$2. The Provincial Government and the United Church Housing Corporation have registered Easements which prevent the erection or extension of any structure which will in any way interfere with the rear service road.

The money to build and furnish Mutchmor Lodge came from many sources. Like the Widow's Mite, some of it represents much sacrifice and

hard work. Churches, church organizations, Evangelism and Social Service and individuals pooled contributions to make this building possible. When God provides, He provides well. We are in a very healthy financial state. We have received \$10,000 from Evangelism and Social Service to be used on behalf of Hewitt Place and Mutchmor Lodge. Since no good purpose can be served by applying it to the Principal, we have placed it in the Auxiliary Reserve Fund to be used for the Replacement of furnishings not covered in the Maintenance Reserve Fund and any unbudgeted capital expenditure at Hewitt Place.

We are able to return to Presbytery the sum of \$3,710 being the loan plus interest incurred on the Hewitt Place Project. We are grateful that they made this money available to us at a time when it was so badly needed. Hewitt Place and Mutchmor Lodge represent the concerted labours of many people. The many who worked within their church organizations in the city and in the rural areas will go unsung but their contributions have been so very important.

I could not let this opportunity pass without mentioning the members of the Board of Directors who have worked so quietly and unselfishly to bring this project to completion. Mr. Froom and Mr. Mayer, who in the initial stages, laboured to provide the necessary financial support; Mr. Bishop of Knox-Metropolitan, who gave me strong and courageous support at a time when it was most important. Mr. Donaldson and Mr. Bourne in their capacity of Management of Hewitt Place and Selections for the Project assumed these roles so conscientiously that our job of concentrating on Mutchmor Lodge construction rolled along without diversionary worries. Mr. Diston, who has been responsible for the landscaping for both Hewitt Place and Mutchmor has done an outstanding job. Mrs. MacDougall, the President of the Auxiliary, has been a delightful person with whom to work. I would like to say a special "thank you" to Mr. W. W. Spicer, the Chairman of the Building Committee and to Mrs. Miles, our Secretary Treasurer who has made my job a pleasure.

To the members of the Board who have not been involved so directly in the construction processes, I would say, I hope your turn is coming. Your job is never done as long as people are lonely, ill housed or ill clad or just ill.

(MRS.) J. A. MILES, *Secretary-Treasurer*.

AGNES FORBES LODGE, FORT SASKATCHEWAN, ALTA.

At the end of the year 1963, sixteen women were in residence at the Agnes Forbes' Lodge. Three women left during the year. Two of them, eighty-eight and eighty-six years old passed away in hospital soon after leaving the Lodge. One had resided in our home for almost seven years. The other was a woman of fifty-nine on a disability pension who went into a private home as she wanted to be with younger people. Five new women were admitted to the Lodge.

Five of our women are in their seventies, ten in their eighties and one was the proud recipient of a scroll signed by the Lieutenant Governor of Alberta, Hon. Percy Page, given to her on her ninety-fourth birthday.

On June 9th a very successful open house was held when approximately one hundred and sixty people visited the Lodge. In their own efficient way the United Church Women's groups from Edmonton and our own local groups took care of all arrangements for tea-table, flowers, etc.

We are indebted to Rev. Peter T. Ream for another year of spiritual guidance that he so willingly brings into our home each Sunday evening.

We had a most enjoyable day on November 5th when the Walter Callow Coach conveyed us to Edmonton where one of the U.C.W. groups entertained us with a delicious luncheon, a very interesting programme and tea. Many Church groups visited the Lodge during the year entertaining the women with some very enjoyable programs and tea. Several of the groups made pre-Christmas visits to the Lodge preparing special programmes of Christmas music and carols. It was our privilege again to be guests at a pre-Christmas dinner given by the Rebecca Lodge and Elks Lodge which the women enjoyed immensely.

In conclusion I am very grateful to the ladies of the Lodge, Board of Management and staff for their co-operation during the year 1963.

(MRS.) GRACE DUNDAS, *Superintendent*.

RUNDLE LODGE, CALGARY, ALTA.

On July 1, 1963, I became Matron of Rundle Lodge, following the retirement of Mr. C. D. Ross after over nine years of faithful service. I feel happy and honoured in being appointed to this work with the senior citizens.

We have had a happy and busy year. We have had good programs each Friday. A party is held the last Friday of each month for the guests who have had birthdays during the month.

Each Wednesday our chaplain arranges for a minister to conduct a worship service. These services are well attended.

In March we held the World's Day of Prayer service, at which we collected \$22.

Our annual bazaar was held in October and the receipts were almost \$700. Out of this the Happy Hearts Club made a donation of \$50 to the Calgary Welcome Centre.

December was a busy month, with entertainment being provided by the various organizations of the United Churches, also the Rotary and Civic clubs took the guests for drives to see the city lights. To our Christmas dinner we invited our chaplain and members of the Board of Directors. Gifts were presented to the staff from the guests and the Board, followed by gifts from Santa for the guests.

There have been the usual changes of guests during the year, 21 leaving and being replaced, giving us 51 at the end of the year.

I wish to express my appreciation for the loyal support of the Board of Directors, the Ladies Auxiliary and the staff, also the many friends of Rundle Lodge.

(MRS. J.) EVELYN UTLEY, *Superintendent*.

FAIR HAVEN, VANCOUVER, B.C.

1963 was a year of change and progress at the Fair Haven, Vancouver. The change was due to the transfer of 21 guests to hospitals and nursing homes. Progress came with the opening of our lovely new apartment building in April, and the later completion of the landscaping program. Our new building contains thirty-nine single suites for women, and is modern, attractive and most comfortable. It is fulfilling a great need for low-rental housing for women in the age group sixty to seventy-five years. These new residents in the apartments have entered into the life of our Lodge, are forming friendships and building up loyalties. Their companionship, co-operation and enthusiasm has done much to enrich the lives of our guests.

This has been a happy and more relaxed year in our Home. We have had much less minor illness among our guests, and fewer staff changes. Staff and guests are getting to know each other. Friendships are deeper and closer, and ties and loyalties to our Home are stronger. We have tried to make life here as truly home-like as possible. Our people respond to this attitude, and seem happy and content, and have few personal problems.

During the past year, through the efforts of Mrs. R. Howard, we have been provided with interesting and varied entertainment. Church groups, A.O.T.S. groups and private individuals have all been generous of their time and talents, and these entertainments have meant much to our guests. We have received gifts of money, canned goods and fruit. Through the effort of our W.A. group we had a most successful Tea and Bazaar in September. To all who have brought happiness and increased comfort into the lives of our elderly guests, we extend our sincere thanks.

We also owe much to the effort of Mr. J. M. Meldrum, Chairman of the Board, Mr. B. H. Peterson, Chairman of the Business Management Committee, Rev. R. S. Christie, Associate Secretary of the Board of Evangelism and Social Service, Rev. Gostelow and our staff.

(MRS.) GRACE HILL, *Superintendent*.

FAIR HAVEN, BURNABY, B.C.

1963 saw many changes; twelve of our old time residents went to rest homes, six passed away. A number of changes took place in the cottage with four transfers to rest homes and six deaths.

The residents organized their own World Day of Prayer Service. They had a good attendance and a collection of \$41. The annual bazaar was held in March with proceeds around \$750, proving once more that our senior citizen still have plenty of drive. There were two day-long bus trips, one to Chilliwack for the annual dinner given by the ladies of Chilliwack United Church. As usual we came home laden with canned fruit, vegetables, jams and jellies. We also had four short city trips. Owing to the advanced ages of our residents we are finding it more difficult to have all of them go on these outings. But we have had a very busy and happy social season thanks to the efforts of Mrs. Nittleton and Mrs. Edgecombe.

Many varied programs have been presented. We have some fine choirs and a good radio. A record-player donated by a Burnaby resident has been a source of pleasure for everyone.

The Business Management Committee held their annual Christmas dinner, a most enjoyable occasion, with all members of the staff attending. The regular Christmas party was arranged by the Senior Citizen's W.A. Fairhaven's own choir conducted by our ninety-year-old Mrs. Bates, sang several carols at this party. Our regular Christmas dinner was a happy affair when all the tables were put together and staff and guests enjoyed dinner together as a family. Everyone was delighted and said it was one of the nicest Christmas days they had ever had at Fairhaven.

I wish to take this opportunity of thanking the directors and the members of the Business Committee for all their kindness and help during the past year.

(MRS.) ANNE WALLACE, *Superintendent*.

THE GORGE VIEW SOCIETY, VICTORIA, B.C.

The Gorge View Society sponsored by the Victoria Presbytery, during 1963 were unable to add any new buildings due to scarcity of Capital. Existing buildings were maintained in good condition and aluminum screen doors (all weather) were installed in all 20 suites in the Society's three buildings, adding materially to the comfort and safety of the occupants.

Suites in all three buildings were fully occupied during the year, the loss by death of one occupant made possible the almost immediate access of one of the many applicants on the waiting list.

A number of bequests during 1963 has made possible the plan to start construction early in 1964 of another building. Bequests from the Estates of the following were: Sarah D. Fraser \$2,500, Dr. Wm. Hackney \$2,500, Marie J. Goudie \$1,750 and Mrs. H. R. McMillan \$13,437.75.

The Board of Evangelism and Social Service made a grant to the Society in December of \$5,000 with the good wishes of the new Secretary Rev. J. R. Hord and the Associate Secretary Rev. Bob Christie.

With this grant and the bequests received in 1963 plus the gifts of some of the U.C.W. Groups and accumulated rentals, the cash assets of the Society were at the end of December approximately \$38,000.

With the achievement of this desirable cash balance the Society now has architects executing plans and specifications for an eight suite building somewhat similar to the last completed in 1962. With a waiting list of almost eighteen widows the need for this new building will be readily appreciated.

The Society has again approached the Provincial Government to provide a grant equal to one third of the cost of the building contemplated. In the construction of all three former buildings the Government have provided one third of the cost. This cooperation has been most gracefully appreciated by this Society.

As President for 1963 I wish to thank most sincerely the membership of the Society, tireless and loyal workers and particularly their compassion and support in my recent illness.

We all look forward to the year 1964 when we may continue our efforts to provide low rental housing for worthy Senior Citizens.

PAUL NAFTEL, *President.*

PRISONER REHABILITATION PROJECT "549" BURROWS AVE. and "553" PRITCHARD AVE., WINNIPEG, MAN.

Since the opening of this project in September 1961, everyone associated with its operation has been thrilled with its potential for rehabilitation and with the remarkable progress which most of the residents have been able to make in re-establishing themselves as useful citizens in the community.

"549" is sponsored by a board of concerned church members within the framework of the Board of Evangelism and Social Service and the Home Mission Board of the United Church of Canada. It has a close association with the North Winnipeg parish at Robertson Memorial and with Salem Reformed Church.

The purpose of "549" is to provide a private residence for young men upon release from Provincial Adult Correctional Institutions in order to assist them in re-establishing themselves in the community through family living and through the opportunity for vocational training leading to suitable employment.

"549" is a home where a maximum of five ex-prisoners reside as members of a small family. One real key to the success of this work is the Housemaster, Mr. Bob Stiven who lives at "549" while serving also as Boy's Work Director at Robertson House. In close cooperation with the committees of the "549" Board, Mr. Stiven guides and directs his family through the hurdles of rehabilitation with love and understanding. Fourteen boys have been with us during the period September 15, 1961 to December 3, 1963, for a total of 2,464 resident days, 1,252 resident days provided during 1963. Maintenance grants of \$4,500 jointly from the H.M.B. and the Board of E. and S. S. have underwritten the costs of operation for 1963, which totalled \$5,814. The average length of stay has been 58 months.

The residents, whose average age is 21, were visited regularly in prison prior to their release. Some are able to receive parole before the end of their sentence because they have a place like "549" to come to. Some must maintain close ties with A.A. as well. All are given careful guidance and then assisted in obtaining educational and vocational training. Of the 14 boys, 9 took high school courses or upgrading classes, one is at present at United College and three have taken training at the Manitoba Technical Institute. The residents have come to find acceptance by the local church and parish community. Six of the boys have been active in the Robertson-Salem Bowling League, two have shared in the community youth work programs. "549" has had a wonderful cook providing the evening meals and supplying the food needs with loving care, in Mrs. L. C. Scales, a Robertson Memorial member. On weekly visits another Robertson member, Mrs. J. Kropp has kept the house ship-shape. Salem Church men and women have also assisted in many ways.

The "549" Board feels that this project has been successful beyond expectations and launched out into the acquisition of a second house which came into operation in September 1963.

"553" began operation September 15, 1963 with Mr. and Mrs. Russell Coulter as house parents and under the same Board that sponsors "549", within the framework of the H.M.B. and the Board of E. and S. S. The grant from these boards of \$1,000 underwrote the 4-month operating budget of \$1,432. Although the program is geared to reach young men in trouble with the law, who have not been sentenced to an adult correctional institution, "553" also serves men who have been in prison but who have been out of trouble for a lengthy period prior to a subsequent offence.

The life situation of each of our residents follows a very similar pattern: An unstable family unit with no permanent residence or identification with the community, up to 16 moves in 18 years; invariably the educational attainment is poor, averaging grade 8; they have no close relationships, are rebelling against society and authority, feel unloved and isolated and frequent the world of the rounders. "549" and "553" seeks to meet their needs by providing a family relationship of love by seeking to motivate them through educational and vocational training and the development of a sense of purpose, by providing a larger community of acceptance which is the redemptive mission of the Church.

(REV.) E. F. FILE, *Chairman.*

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Rev. Andrew Lalli is a third generation Christian minister of The United Church of North India who was brought to Canada as a visitor. Among other things he was asked, "What is your impression of the Canadian Church?" On one occasion he answered this question with another, "I wonder if the Church is a form or a force in Canadian life?" Andrew Lalli became a catalyst causing us to think about the nature of our church in Canada. He has no answer to his question—do we?

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